

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIV

JACKSON, MISS., May 5, 1932

NEW SERIES
VOLUME XXXIV. No. 18

Dr. John Jeter Hurt, President of Union University, becomes a Doctor of Laws by action of Georgetown College in Kentucky. Honor to whom honor is due.

—BR—

Miss Annie Lee Evans, Columbia, R. 3, writes that Bunker Hill Church, of which Rev. Bryan Simmons is pastor, is beginning a library and would be glad to have any books suitable which our readers may be able to contribute.

—BR—

GREENWOOD.—Our revival at Second Church started off Sunday with large crowds and unusual interest. Sixteen additions to the church. Eight in preliminary prayer services and eight Sunday night. I am doing the preaching.—A. R. Adams.

—BR—

The next meeting of the ASSOCIATION OF SUNDAY SCHOOL AND B.Y.P.U. WORKERS OF THE SOUTH will be held in connection with the Southern Baptist Convention at St. Petersburg. The first session will be Wednesday night, May 11th, and the closing session Thursday night, May 12th. All sessions will be held in assembly room of the HUNTINGTON HOTEL, just three blocks from the auditorium.

—BR—

"Power From On High" is a book of 93 pages which can be had in paper binding from the publishers, 5 S. Oxford Place, Atlantic City, N. J. It is in the interest of a world-wide revival, and is a good contribution. It particularly portrays the great prayer life, evangelistic movement and missionary work of the early Moravians. It is a good spiritual tonic and its wide distribution will greatly stimulate genuine religion.

—BR—

Through Rev. C. N. Travis, we received invitation to the commencement exercises of the Baptist Bible Institute. There are twenty-one who receive degrees. Four of these receive the doctor's degree: O. P. Churchill, Francis K. Horton, Carl N. Travis and Albert Sidney Newman. Seven receive the degree of Master of Theology. Four take the degree of Master of Religious Education, three of them young ladies. Two ladies take the degree of Bachelor of Religious Education. Two men take the degree of Bachelor of Theology. One man and one lady take the degree of Bachelor of Christian Training. May these be greatly used of God.

—BR—

"Bible Difficulties" is the title of a new book by W. Arndt, of Concordia Seminary, St. Louis. This publishing house is issuing books which are intended to strengthen faith in the fundamentals of the Christian religion. This particular book deals with the ordinary difficulties which some find as they read the Bible, and treats them all fairly, clearly, forcefully, helpfully. It is a book that Bible lovers will be glad to read and pass on to others. After treating "Some General Considerations," the author takes up the difficulties which some encounter in the Miracles of the Bible, then Moral Difficulties, then Historical Difficulties, then those raised by Science. It is a helpful discussion throughout.

DR. GUNTER REPORTS FOR MISSISSIPPI

The distributable receipts for the Southern Baptist Convention year beginning with May 1, 1930, and ending May 1, 1931, amounted to.....\$173,341.92
Designated gifts for same period..... 68,460.40

\$241,802.32

Distributable receipts for the Southern Baptist Convention year beginning with May 1, 1931, and ending May 1, 1932, amounted to.....\$116,691.03
Designated gifts for same period..... 78,028.46

\$194,719.49

—BR—

E. P. West, pastor Second Church, Houston, Texas, recently passed away.

—BR—

Missionary E. Stanley Jones says, "Christmas is the festival of God with us. Pentecost is the festival of God within us."

—BR—

Mars Hill College in North Carolina, has 40 sons and daughters of preachers among its students. Somehow, such have a warm place in our hearts.

—BR—

The wild-eyed wets have barricaded themselves in political conventions and are yelling to all good people, "Don't come in here! You church people keep out of politics."

—BR—

Dr. H. L. Martin was called this week to see his mother in Tennessee who is reported seriously ill. He will probably have her removed to the hospital for treatment. He will appreciate your remembering them in prayer.

—BR—

Some day Satan is going to be bound and cast into the pit, and the last thing you will hear him say in all probability, will be, "This is the wrong method of handling the situation. You ought to substitute regulation and government control for prohibiting me from exercising my freedom."

—BR—

Amid the multitude of suggestions which are being offered to help lift Southern Baptists out of their missionary depression, Dr. J. R. Hobbs, of Birmingham, proposes that we start a monthly paper or magazine for Southwide circulation. Won't somebody show us how to get the people to take and read those we have?

—BR—

When brethren talk about consolidating churches as we have consolidated schools, on the ground that in this day of automobiles everybody can go miles to church in an automobile, we had better keep in mind the teaching of the Scriptures to remember the poor. Whenever we forget them, we have forgotten our mission in the world: "The poor have the Gospel preached to them." And whenever we desert them, God will desert us. No, "everybody" doesn't own an automobile. There are more than half of the families in Mississippi who own no car. Don't forget these folks when you plan your consolidation. The methods of the world are not the methods of Christianity.

GREAT WORDS OF THE BIBLE

(By Harry L. Spencer, Hattiesburg, Miss.)
Auxano and the Increase of God

The significant use of this word Auxano is in I Cor. 3:6-7, where the Apostle Paul says, "I planted, Apollos watered, but God gave the INCREASE." (Auxano). We shall come to appreciate the significance in the use of this particular word by a comparison with the five other words used in the New Testament which are also translated Increase. In Acts 16:5, "So the churches were strengthened in the faith, and increased (perisseuo) in numbers daily." Here the word for increase means to be over or above. In Luke 17:5, "And the Apostles said unto the Lord, Increase our faith." Here the word prostithemi is used, which means to put forward or add to. In Acts 9:22, "But Saul increased (endunamoo) the more in strength, and confounded the Jews that dwelt at Damascus, proving that this is the Christ." Here the word for increase means to strengthen, or to put power in. In I Th. 3:12, "And the Lord make you to increase (pleonazo) and abound in love one toward another and toward all men." Here the word for increase means to be filled to overflowing, as you would fill a vessel with water. In Luke 2:52, "And Jesus increased in wisdom and stature and in favor with God and men." Here the word for increase which is prokopto, means to strike forward or ahead, the figure is that of lengthening a piece of iron by hammering it.

The comparison brings out the significance of the word Auxano when we understand that it means to increase by growth, for the word means to grow, and the comparison sets mechanical manipulation over against growth, the former which may be accomplished by the work of man, but the latter only God can give. It was this word that John the Baptist used when he said in John 3:30, "He must increase, but I must decrease." Also in Acts 6:7, "And the Word of God increased." And in 2 Cor. 9:10, where the Apostle Paul said, "Increase the fruits of your righteousness;" and in 10:15 when he said, "Having hope when your faith is increased;" also in Col. 1:10 where he said, "I do not cease to pray and make request for you that ye may be . . . increasing in the knowledge of God." Then in 2:19 he says, ". . . The Head from whom all the body, being supplied and knit together through the joints and bands, increased with the increase of God."

This is the word used in Luke 1:80 and 2:40 with reference to John the Baptist and also to Christ, "And the child grew (auxano) and waxed strong." Also in Acts 12:24 and 19:20, "But the word of God grew and multiplied." Then in Eph. 2:21, "In whom each several building fitly framed together groweth into a holy temple in the Lord." And in I Peter 2:2, "As new born babes long for the spiritual milk which is without guile that ye may grow thereby unto salvation." Also in 2 Peter 3:18, "Grow in grace and in the knowledge of our Lord Jesus Christ." Thus it is that in the salvation of the lost and in the growth of our own lives, we may plant and water, but God must give the increase.

The University of Richmond, the pride of Virginia Baptists, will celebrate its hundredth anniversary in May. This historic institution, of which Dr. F. W. Boatwright is President, enrolls more than a thousand students each year, and has, in equipment and endowment, more than five million dollars, making it easily the wealthiest Baptist educational institution in the South.—H. L. M.

We rejoice with President Holcomb and the trustees of Woman's College in the success which is crowning their effort to provide the \$10,000 support fund for the college, as required by the State Convention. Half the amount has already been raised in cash, and the balance, it is believed, will be in hand before the close of the present session.—H. L. M.

PAY OUR DEBTS

It is a decided conviction on the part of many that the coming session of the Southern Baptist Convention should launch a Debt Paying Effort.

The reasons for such a procedure are many and obvious. The grievous loss in interest paid, the reproach of debt, the hindrance to the progress of our cause, and the great need and opportunity for world-wide evangelism are surely enough to spur us to immediate and determined action.

The debts are ours. They can be paid and they must be paid sooner or later. The sooner we pay them the less money it will take and the easier it will be to get the money. It is going to call for self-denial on the part of many; but all we are and all we have is by virtue of our religion. So how can we afford to hold onto what we have while the source of all our blessings is being clogged?

What many of us need is more assurance and less insurance, more faith and less finance, more exertion and less ease. Many of our strong churches should follow the lead of the magnificent First Baptist Church of Knoxville, Tenn., by carrying on their own work while they lend their pastors to the denomination for a season of debt clearing. Many of our strong pastors should follow the lead of that noble pastor by stepping out of the comforts of their own homes and taking the road for money to overcome the denominational handicap.

It is not a job for a day; but the days given to it will be honored of God. Let the Convention appoint a Debt-Raising Committee or assign the task either to the Promotion or the Executive Committee to plan and promote a Debt-Paying Enterprise. Then let us call the coming year Debt-Paying Year, and it is the writer's conviction that the next year will be a year of Jubilee.

Hear Him who says in His Book, "Owe no man anything save to love one another," and pay our debts.

Yours in the faith,

—Bryan Simmons.

BIBLE AND SCIENCE

Harold W. Tribble says in his book, "Our Doctrines": "It (The Bible) nowhere seeks to state scientific laws, it is not a medium through which scientific data are to be acquired. It is a religious book." (Page 15). We wonder where our scholars get that. What about the scientific hypothesis set forth in the Bible to account for the origin of matter, of life, of personality, continuity of species, of mind, of man? What about the scientific principles of sanitation set forth in the Book? What about the scientific laws of heredity and its kindred "data"? What about the laws of social organization which are set forth by Moses—laws which are rapidly becoming the foundation for the new governments of the world? What about the laws of political economy set forth in the sufficient tax to cover every honest need both of church and of State? What about the scientific hypothesis called the Flood Story and its ability to explain the geological nature of the planet on which we live today? What about the scientific law set forth in Genesis 9:4 that life is in the blood? The Bible not a medium through which scientific data may be acquired? It is the only medium through which true data, reliable hypothesis, have ever been acquired. Every hypothesis which contradicts what the Book presents is sooner or later discarded for another.—Baptist and Reflector.

"The plain fact," said Dr. Harry Emerson Fosdick recently, "is that the communists in Russia are more sacrificially in earnest about what they want than we are here about what we ought to want." How sad it is that we must still admit, "The sons of this world are for their own generation wiser than the sons of the light." If any Southern Baptists, Mississippi Baptists, would dedicate themselves to God's service as wholeheartedly as their world neighbors seek their selfish ends, how speedily the Kingdom of God would come.—H. L. M.

THE CROSS OF JESUS AND THE THRONE

Heb. 12:2

Even to the casual reader two words in the text stand out conspicuously; namely, cross and throne.

These two words are diametrically opposed to each other in meaning, and yet we find them inseparably linked together in this text, "He endured the Cross, and then occupied the Throne."

In order, therefore, that we get a comprehensive grasp of our subject, let us behold the Cross of Jesus from the triple viewpoint of, first, its purpose. Second, its challenge. Third, its victory.

I. The Purpose of the Cross. The significance of the Cross can be seen when we behold it as the bridge of salvation, spanning the great gulf of sin.

Sin is a fact, not a fancy. It is the most tragic fact in all the world. All who serve sin will learn sooner or later three things: (1) The awful bondage of sin. (2) The hardening effect. (3) The terrible results of sin.

Remember, that God's estimate of sin is—hell. Break away from sin and do it now, because the longer you sin the greater your guilt, the harder your heart and the shorter your time.

The purpose of the Cross is made clear when we observe it as a telescope through which we view the heart of God. We can see the power, glory, wisdom, and majesty of God in nature, but the love is shown in the Cross. We see in the Cross "the Way" the bridge of our salvation; but we see also the motive for salvation—which is Love.

The purpose of the Cross is seen when it reveals to us the significant fact that God will see to it that all sin is punished. Therefore, the Cross stands for the grand old doctrine of substitution.

II. The Challenge of the Cross. This we feel when we apply it as a gauge for measuring the soul's dimensions and see (1) God's estimate of value. (2) His answer to man's need, and (3) the method of man's salvation.

By the rule of the Cross, we may readily determine our spiritual size, height and weight, and accurately measure all of our religious qualities. Jesus measured the passion of His soul by the Cross that He endured and the shame that He despised.

The Cross challenges us not only by revealing ourselves to ourselves, but by its tremendous power to lift us out of ourselves. Education, culture, refinement, money will all help. But the one thing above all others to lift us and keep us lifted is the Cross of Calvary. It lifts the drunkard and makes of him a sober man; it lifts the harlot, the liar, the thief, and makes them what they ought to be.

III. The Victory of the Cross. This is assured when we use it as a searchlight for illuminating the pathway of life. We use the searchlight to escape obstructions in the road and to avoid pitfalls along the way. The headlight of the locomotive reveals the track ahead and helps the engineer to avoid trouble. The searchlight on the ship pierces the mist and throws the illuminating rays across the trackless deep, marking a safe course for the steamer.

The cross of Jesus is a spiritual searchlight, penetrating the mysteries of life and dispelling the shadows of doubt and fear. The Cross was Christ's pathway to the Crown, and without the Cross there can be no Crown.

"O, Cross that liftest up my head,

I dare not ask to hide from thee;

I lay in dust life's glory dead,

And from the ground there blossoms red

Life that shall endless be."

—A. A. Walker.

Moorhead, April 26, '32.

Becoming a member of the faculty of Blue Mountain College in 1884, Miss Mabel Hutchins, head of the department of mathematics, will soon complete her forty-eighth year of continuous service, and probably holds the record among the teachers of Mississippi. The beloved Mrs. M. L. Berry will in May round out her fifty-ninth year as an official of the college.—H. L. M.

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From the Baptist Witness we learn that Florida Baptists have 600 students in the University and 100 in their own school at Stetson.

Anyone interested in the trip to Cuba following the Southern Baptist Convention in St. Petersburg may write to "Post-Convention Tour to Cuba," 500 Central Ave., St. Petersburg, Fla.

Dr. W. H. Knight says that since he went to the Tabernacle church in Atlanta two months ago there has been no service in which they have not had a good number of additions—201 in all, half or more of them by baptism and three-fourths of them all adults. The Tabernacle is full.

We are glad to hear from Pastor J. J. Mayfield, of Canton, that he is rapidly improving after a rather severe illness. His sickness has not prevented his planning the work for the future. For a month Brother J. Q. Broadus has supplied the pulpit.

Dr. Geo. W. Truett preached in their annual revival at First Church, Dallass, where he has been preaching for 35 years. The Baptist Standard says of it: "Surely, no meeting ever held in this church so strengthened, fortified and encouraged the people."

The Steward League of the Baptist Ministers will hold its seventh annual meeting at First Avenue Methodist Church, St. Petersburg, Fla., Thursday, May 12, 2:30 p.m. During the Southern Baptist Convention there will be daily meetings under League auspices at the same place at 8 a.m. for study of New Testament Dynamics.

Any Board which, in defiance of instructions of the Convention, goes ahead and increases its indebtedness, loses the sympathy of the entire constituency. That's why budget control has become a necessity. It sometimes becomes a parent's painful duty to advertize to the world that he will not be responsible for debts made by a disobedient son.

Rev. W. J. Morris, singing evangelist, formerly connected with the Home Mission Board in Atlanta, now located at 920 W. 23d Avenue, Pine Bluff, Ark., is offering his services as evangelist, giving one-fourth of his income to the Baptist Bible Institute. He has held meetings in twenty-four States. He refers to Dr. T. W. Young, of Corinth, Dr. W. W. Hamilton, of New Orleans, Dr. J. B. Lawrence, of Atlanta.

On Sunday morning the Editor preached for Pastor Shivers at Wesson. Brother Shivers now seems entirely recovered from his operation for appendicitis and is evidently doing good work. You will find his church among the monthly contributors to the denominational program. A good, attentive congregation greeted the preacher Sunday morning. If they fared as well as the preacher and his wife did at the pastor's table, they went away full.

Editor Solomon nominates Dr. J. B. Lawrence as official debt-payer of the Southern Baptist Convention. Well, we believe Lawrence is as good as any, but if debts are to be paid, we had just as well harness up all the State Mission Secretaries in the South. And right here is a good place to say that if the Southern Baptist Convention starts a debt-paying campaign, they had just as well include the State objects in the list of beneficiaries or we will get worse than nowhere. United we stand; divided we are swamped.

Last Sunday was a great campaign day in Lincoln county Baptist churches. Dr. Gunter and Brother J. E. Byrd in conference with the pastors had arranged to reach every church in the county with speakers. Every available worker was pressed into service. The meetings were generally

well attended, and a systematic and thorough canvass arranged in every church for subscriptions to the Cooperative Program. The result is bound to be good.

Sunday, May first, Second Church of Greenwood began revival services in the church after good preparation in home prayermeetings. Already quite a number have been saved and the people are in expectancy of a gracious meeting. For ten days or more a large number of volunteer carpenters, painters and others have been remodeling and renovating the church house. The seating capacity was doubled and the house was full Sunday night. Merchants of the city donated lumber, paint, glass, screens, etc.

The First Baptist Church of Greenville, Mississippi, designated April 24 as "Loyalty Day," in honor of the return of their beloved pastor, Dr. Chas. S. Henderson, to his pulpit after an absence of five Sundays, on account of serious illness; and he was greeted by the largest Sunday school ever assembled in the city and one of the largest crowds at the morning worship in the history of the church. Dr. Henderson is in his eighth year of his pastorate, during which time the church has experienced wonderful growth and development.—E. M., Sec'y.

Editor L. L. Gwaltney has an able article in last week's Alabama Baptist in which he urges some modification of the Cooperative Program that will accommodate it to the demands of the less interested churches and individual members. Dr. Gwaltney sees what all of us see, that we are not reaching our constituency, and urges that it be made more adaptable, by encouraging churches to work any program which accords with their own preferences. This suggestion has been made by him in gatherings of representative Baptists and he is not likely to give it up until it is given a chance to be tried out.

Young ministers should not forget the fact that young men break down and that young men die. The protecting incomes provided through the Service Annuity are a bulwark against dependency either on account of disability or old age. The widows of members of the Service Annuity will receive supporting incomes which will make them unafraid to live. The best protection for a widow is a monthly pay check. Will your wife be dependent upon others after your death? Brother minister, you have it within your power to answer this question negatively. Address, Thos. J. Watts, Executive Secretary, 1226 Athletic Club Building, Dallas, Texas.

Brother J. A. Thigpen calls attention to what he believes a weak place in the reports made monthly of the receipts for missions from the churches. For example, Walker-Hanks Church at Shaw is credited with nothing in March. This is due to the fact that the church anticipated payments, that is, paid them in advance. He suggests that it would be fairer to publish from month to month the amount subscribed by each church, and the amount paid to date; that no church may be put in the wrong light. The brethren will understand, of course, that these figures published in The Record are given to us for publication by the Secretary of the Convention Board.

The Baptist Ministers Conference of Mobile says about Brother J. E. Barnes, who has just become pastor at Ocean Springs, Miss.: It gives us great pleasure to say that Brother Barnes is one of the best known and most loved of all our Alabama preachers. He spent most of his life among us, in various positions of activity. As pastor, enlistment man and organizer, he has served to the greatest satisfaction of all interested. Always sound and sane. Howard College,

the Louisville Seminary and years of practical experience in all kinds of leadership in our denominational life have furnished Brother Barnes with adequate equipment to at once place him among the most valued pastors and leaders in the Mississippi Convention.

We have never heard more talk about the necessity of prayer than we are now hearing, and never seen less evidence that people and leaders are praying. The prayers that are offered in response to special appeals are generally perfunctory, hollow and shallow. This is said in no critical spirit, but in simple honesty and candor. How long since you have seen anybody down on his knees? The Religious Herald well says: "It would be good for the whole work of the Southern Baptist Convention if that body would spend a large part of its approaching session not in the interminable discussion of methods and machinery, but in prayer to God for the outpouring of the spirit of Christian missions upon our people, in earnest consideration of the great business of maintaining our mission work."

The Editor ran down to Gloster to be with Pastor E. K. Cox and his people for one day in the interest of The Baptist Record. Some of the good women had already started the ball to rolling and had ready a list of subscribers with the cash. Dr. Cox and I then did the rest. These people gave the Editor a hearty reception not only at the church Wednesday night, but individually as we sought them out. Many were old friends, and we heartily enjoyed fellowship with them all. Dr. Cox is thoroughly loyal to every denominational interest and anxious to keep his people at their best. Nobody could have shown us more helpful kindness than he did. It is no secret that he is one of our best preachers, and his pen is unusually gifted. We were under obligations to him and "Phil" for hospitality, also to the Tolers. Gloster keeps a good number of subscribers on the list. May our Father's blessing abide on them all.

Many Age and Disability Annuitants of the Relief and Annuity Board are glad that they entered the Annuity Fund years ago. But all who joined this original Annuity Fund had to exercise faith. They had a guarantee of only \$100.00 per year at sixty-eight or earlier if disabled. They had the Board's promise to increase this guaranteed amount up to \$500.00 as soon as possible. With many of those who exercised faith it is now a matter of sight. Their checks come to them every month and are not subject to fluctuations. Thousands of our preachers should now exercise faith and join the Service Annuity. Do any of them say, "Seing is believing?" Well, suppose they turn it round and say, "Believing is seeing." This is according to the New Testament and the Old as well. Address, Thos. J. Watts, Executive Secretary, 1226 Athletic Club Bldg., Dallas Texas.

Pastor Clyde L. Breland writes that he has been in Richmond, Ky., for five years and the recent meeting conducted by Rev. W. M. Bostick brought them to the highest spiritual peak yet reached. He says: Besides our own membership and community, we have some 600 students of Baptist preference in attendance upon the Eastern Kentucky Teachers College to whom it is our privilege to minister. For the first time in our history, we were given the opportunity to hold one of our services in one of the college buildings. The spirit of our Baptist student organization was admirable. Many of the students gave themselves to prayer and personal work. Our entire Sunday school organization got under a burden for souls, and the community at large packed our auditorium to capacity several times during the series. The last two night services held us at the church house more than three hours. We did everything but shout, and felt like doing a little of that if it had been more stylish. More than 50 members have been added to our fellowship, and others who professed faith are searching the Scriptures to verify Baptist doctrine before being baptized.

Editorials

CLEANSING BEFORE ANOINTING

In the Old Testament the special gift of the Holy Spirit was indicated, or symbolized by the anointing oil. So it was when Moses anointed Aaron for the priesthood. So it was when Samuel anointed Saul to be king and told him that the Holy Spirit would come upon him, and he would become "as another man." So it was when Elijah anointed Elisha to be a prophet and the Spirit of God came upon Elisha and he forsook his farm and followed Elijah.

These were instances in which God fitted men for special service by the gift of the Holy Spirit. That which was the special gift of a few people in the old dispensation, was and is the universal experience, or is intended to be under the new dispensation. So the Lord said through Joel, "It shall come to pass in those days I will pour out My Spirit upon all flesh."

But the conditions or methods of procedure are the same in both cases. It still is true that the Holy Spirit is conditional upon previous cleansing from sin. In the twenty-ninth chapter of Exodus Moses is told how he must proceed in consecrating Aaron to the priest's office. He takes the ram on whose head Aaron had laid his hands in confession of sin and when it is slain the blood of this substitute sin offering is to be placed upon Aaron, upon his right ear, upon the great toe of his right foot and upon the thumb of his right hand, to indicate that he is thoroughly cleansed from sin. And then he is to take the holy anointing oil and follow the same procedure with it as with the blood. The anointing oil can come only after the cleansing blood has been used, being personally applied.

In the book of Leviticus, where the anointing of Aaron is described, we are told that Aaron was washed with water to be made clean before the holy anointing oil is put upon him. From these things, which are a symbol and shadow of the things which were to be fulfilled in the new covenant, we gather that one must have his sins removed by the cleansing blood of Christ before he can hope for an anointing of the Holy Spirit, that this cleansing must be a personal experience, the blood being applied to the individual.

And it would seem clear also that the anointing of the Holy Spirit waits upon the personal and actual cleansing of the life from sin. Substitutionary atonement is a necessary condition of the anointing of the Holy Spirit. Also the personal deliverance from the pollution of sin, from its control and practice is a condition of the special anointing of the Holy Spirit. This is in accord with the words of Jesus, "If a man love Me he will keep My Word: and My Father will love him, and We will come unto him and make our abode with him."

If there is weakness today in Christian experience and in our testimony to the truth; if our witness is without power and our service without results, may it not be found in this that there is need for personal cleansing from sin? How can we give to others what we do not possess? How can we hold out hope of salvation from sin if our own lives are in bondage to evil?

The Religious Herald reports the death of Missionary R. E. Chambers in Shanghai, China, news of which came by cable to the Foreign Mission Board. Dr. Chambers died of pneumonia. He was sixty-two years old, an alumnus of Richmond College, and of the Southern Seminary. He had been in China for 28 years, 25 of them in Canton and three in Shanghai, where the publishing house was recently located. He was one of our greatest and most sacrificial missionaries. Some years ago while on furlough in this country, he remarked to one of our preachers, "I am sorry for you preachers in America. The future of the Kingdom work is largely in China. It is the greatest place for work in the world." And now the Lord has taken him home. Except that we know God makes no mistakes, we should be greatly grieved at his going.

HIS POWER, HIS PURPOSE, HIS PROMISE

Inasmuch as many have taken in hand to write articles for all the religious papers, pointing the way out of our religious and financial depression, it seemed good to me also having gone back 1900 years and looked for some solution for our problems to give this earnest word of interpretation and exhortation to those who are really seeking help for our present and pressing troubles.

Jesus had risen from the dead. He had convinced the disciples of His triumph over death and the grave and now He takes them apart for final instructions about the purpose of His coming and how they are to carry on when He is gone. The words are among the most familiar of the whole Bible, and yet the very familiarity of the words sometimes stands in the way of our taking them into our hearts and putting them into practice. The time has come, not for us to get back to Bethel, but back to the mountain in Galilee and hear the voice of the Master as He gives us our life commission. We are prone to speak of it as a commission as if it were a little task to be performed among many of the duties of life. The truth of it is, when Jesus said, "All power is given unto Me, go ye therefore," He was giving to every child of God His life work. Henceforth, this is to be our one business in life, to which every interest shall be tributary.

Is it possible to hear this voice of Jesus today as if we had never heard it before? Surely, we need to hear it today in a way that most of us have never heard it. It has sounded like a spent voice, a message of the long ago, when it should sound like a trumpet in our souls. We speak of this mission task as the business of the Church, and we think of the Church as just one of many institutions, and as just one of the many interests in life. Not until we realize that what we call the church is the body of Christ, that it is the fulness of Him that filleth all in all, that we are members of this body, and that Christ is head over all things to the Church, can we truly apprehend our mission in the world, our life purpose.

When Jesus said, "All power is given unto Me in heaven and in earth," He answered two questions for us. In the first place, it settles the matter of allegiance for us. Whose voice shall we hear? Who has the right to direct our energies and control our time and our resources? Jesus says, "All authority has been given unto Me." He is Lord exclusively in our lives. He alone has the right to requisition all that we have. He has the right of eminent domain. Not to heed what He says is to be a rebel against the One who created and controls all the forces of the universe.

The other question He answers is as to the ability to carry out the instructions of this commission. There was never such a task undertaken by man, nor assigned to man. Can the whole race of men be brought into subjection to Him? Can all the thoughts of men be changed and all their ways be brought into captivity to the obedience of Christ? Here is His answer: "All power is given unto Me." The resources of the universe have been requisitioned to this task.

When the United States Congress declared war in 1917 against the imperial government of Germany, all the resources of the nation were converted into a potential war machine. The President of the United States was given unusual and extraordinary powers to carry out the will of the nation in the prosecution of the war. When Jesus rose from the dead, He sent forth the disciples for world conquest and said, "All authority in heaven and earth is given Me; go." There is no force, material or spiritual, which is not coordinated and lined up with the Will of Christ for saving the lost and sinful human race. It is not only possible; it is certain to be fulfilled.

Now, we must look His purpose squarely in the face. Let us see what it is and line up with it. Only thus can we fulfill our life mission. Without this we are out of harmony with all the forces of heaven and earth. And we, who are believers in Jesus are to be the agencies through which this purpose is to be accomplished, through whom this power is to be exercised. "Go, and

make disciples of all nations, baptizing them and teaching them to observe the Will of Christ." A geometrically progressive program.

It is a common complaint today that the unsaved are not in our church services. We are trying by every sort of device to get them to church. That is not what Jesus told us to do. He said, Go and make disciples. There is not one church member in a thousand today who is doing this. We sidestep by trying to get the little folks into the Sunday school. We are of the opinion that the idea that the world moves forward on the feet of little children is of the devil. Making disciples means bringing people to Jesus, and if we follow the example of the Master we will certainly not overlook the men.

The purpose of Jesus is to make disciples, that we should bring them to accept Him as the guide and Lord of their lives and then show them what the Will of Christ is, teaching them to observe all that He has commanded. Here is a task for a lifetime.

Now, a word about the Promise: "Lo, I am with you." The ever-present Lord; the consciousness of His nearness, His cooperation, the putting forth of His power, His manifest approval; these are the things that accompany our obedience to His commission. A living Church, a victorious Church will be found where this commission becomes the inspiration of our work.

There were 48 professions of faith in the past two weeks in mission services conducted by students of the Baptist Bible Institute in New Orleans. There were 187 sermons and addresses; with 1,415 people in attendance.

Jesus said, "All authority in heaven and on earth is given unto Me; go ye, therefore, and make disciples of all nations." To refuse the obligation of giving the Gospel to the whole world is to repudiate the sovereignty, the lordship and authority of Jesus.

Rev. A. F. Crittendon says that sixteen of the churches in Lincoln county with a resident membership of 2,500 report that 2,000 of them are subscribers to the denominational budget, since the recent special campaign among them. Five churches report every member a subscriber to the budget. They have an aggressive leadership in this county.

Running down Sunday evening to Brookhaven to get a glimpse of a group of children and grand children, the Editor responded to an invitation of Pastor Crittendon to preach to the First Church people on Sunday night. We counted five preachers in the house and, as always, found them sympathetic listeners and devout worshippers. We enjoyed fellowship with all these people.

Some of the churches will wonder why their names do not appear in the list of contributing churches for the month of April. The reason in some cases will be that the money was received in the headquarters office on or after the first of May, and, of course, could not be counted as coming in April. Church Treasurers could save the feelings of their people by prompt remittances. For example, on May 3d, over one thousand dollars came into the Secretary's office, which could not be counted in the Convention year just closing on April 30.

Prof. E. O. Sellers, of the Baptist Bible Institute, will attend the Southern Baptist Convention at St. Petersburg and while there do some newspaper correspondence work, as usual. Following the Mandeville, La., encampment he will attend the Winona Lake (Ind.) Bible Conference and act as pulpit supply for the Euclid Avenue Baptist Church of Cleveland. This has been the life-long church home of the elder John D. Rockefeller. Prof. Sellers has some time in June and the first half of July he would like to date for combined music and Bible study work or for evangelistic meetings. He can be addressed at the Bible Institute, New Orleans.

Convention Board Department

R. B. GUNTER, Corresponding Secretary

THE ASSOCIATIONAL EVERY-MEMBER CANVASS PLAN

The State Board in its December session authorized the use of our field force in putting on the Every-Member Canvass. We first gave the churches an opportunity to put it on in November and December. Many did. But a large majority did not. Acting upon the authority of the State Board, the Corresponding Secretary requested Brother J. E. Byrd to plan for canvasses in some of our associations to ascertain what the results would be. Consequently, Sunday, April 24th, twenty-one speakers were used in Lincoln County Association, which has thirty-one churches. The speakers were able to reach twenty-nine of the churches. The other two will be reached. At this writing we have not complete returns, but have been convinced that the experiment is well worth while and encourages us to continue the plan in other associations, for we received most hearty cooperation from pastors and laymen. In addition to the cooperation that was given locally, we had nine from Clinton and Mississippi College. We had five from the Woman's College; also the Secretary of the Education Commission, the Manager of the Baptist Book Store, along with members of the Sunday School Department.

The Cooperative work was explained to the churches, pledge cards were on hand and distributed for the pledges of those present. The membership was divided into groups and teams of solicitors went out in the afternoon for the purpose of securing pledges. In some churches every member present made a pledge. In one church every member except four was canvassed. In one church two subscriptions would take care of the additional cost, as there were no paid workers, the Board simply paying the expenses of those who generously offered their services.

It was our purpose to make a demonstration of Lincoln County Association by making a hundred per cent canvass so that it can be said that every church in the association made the canvass. We feel that if this can be done in one association, it can be done in others. We shall, therefore, as soon as we know that this association has a one hundred per cent record, move on to another association for another hundred per cent record. Could this be done thoroughly in every association every year, we would soon be able to meet promptly all of our obligations.

We are indeed grateful to those who cooperated with us in making this splendid beginning.

SELLING MISSISSIPPI

Much has been said in recent years about selling Mississippi. By this was meant that we encourage outside capital to invest money in Mississippi. But had it occurred to you that often the harder you try to sell a thing the more difficult it is to sell it? The better plan is to make it as attractive as possible so that somebody will want it and often when others begin to want it, you want it yourself. We have been waiting for others to come in and develop our State. We should concern ourselves more with making the developments. We have the natural resources. What we need is to use our energy in making our State the garden spot of the world. It can be done. We have the schools, but the schools alone will not make our State attractive. As a matter of fact, schools often unfit the rising generation for the very thing which needs to be done. Those who are educated are often ashamed to do the work which is necessary for Mississippi's development. Practically all of the unemployed today could find employment were they willing to do the work which they are capable of doing. Too many want to stay in town and wear starched shirts.

Agriculture is the source of practically all food

supplies. Either directly or indirectly, every man must depend upon the soil for his food. The more highly developed a country is agriculturally, the more independent it becomes. The Lord has given us the land. It remains for us to subdue it and to make it profitable.

Another essential to the happiness, welfare and well-being of humanity is the right kind of church life. In reality the churches should furnish the ideals. The churches are the light of the world and only to that degree in which the churches measure up to their obligations will the world have light and only to that degree will communities be developed. This does not mean that churches, as such, should promote agricultural schools, or as organizations should control political affairs, or as such should carry on commerce, but it means that the church should instill into its membership those principles which will cause a man to be willing to put out in labor that which will produce a better agriculture, will result in better legislation and in a more equitable commercial system. All of this should, however, work as leaven as each individual member performs his duty in these various fields of activity.

When once our people come to this conception of their duty as individuals, we shall not then strive so much to sell Mississippi, but those in other States will seek us and we shall not have to seek them. We should cease to sit and wait for others to come and develop our State. It is our task, it is our duty. That this may be done, we should magnify its importance in the thinking of our youth, those whose future is largely before them.

THE UNPAVED EARTH

During the session of the W.M.U. Convention in Columbus, requests were made for facts and figures concerning country churches. The writer promised to have them published in The Baptist Record.

I. It is interesting to note Southern Baptist possessions before coming to our own State.

1. Churches. We have in Southern Baptist territory 2,957 urban churches and 22,043 rural churches, or more than 87% of the entire number are rural churches. There has been no decline in the percentage for the past ten years.

2. Membership. The urban membership is 1,335,000. The rural membership is 2,430,000. The increase from 1920 to 1930 was 550,000, surpassing all evangelical denominations. The total rural membership approximates 68% of the total membership.

3. Prospective material in the South. The total white population is 26,471,650. The rural population is 22,200,693. Sixteen million of the entire population is unevangelized. In addition to the whites, we have the negroes, comprising a number which no man can number. In addition to these, we have several other races.

There were baptized in 1927, 202,420. Of this number, 133,597, or approximately 60%, were rural people. During this year it required 19 urban church members to win one to Christ. During the same year it required 18 rural church members to win one.

According to the Federal Census Bureau the white population of the South increased from 1920 to 1930 by 1,250,000.

II. We are, however, more directly interested in what Mississippi has.

1. In round numbers, we have 1,600 so-called missionary Baptist churches. One hundred thirty-four are urban churches and 1,466 rural churches. We have the largest rural percentage of any State in the South.

2. Membership. We have approximately 220,000 white Baptists, 50,000 of whom are urban and 170,000 are rural members.

3. In prospective material we have approxi-

mately 1,000,000 of our population unevangelized. One hundred seventy-five thousand eight hundred seventy-five live in villages. One million three hundred seventy-five thousand four hundred twenty-two, or almost 78%, live in the country. There are within our State 18,019 foreign born whites, 1,105 Indians and an increasing number of Chinese and other foreigners.

4. Need for houses of worship. There are 473 homeless churches. There are 95 churches worshipping in union houses and 64 without warranty deeds to their houses of worship.

5. Rural pastors. We have 62% who have either college or seminary training. Twenty-three and six-tenths per cent have both college and seminary training. Thirty-six and one-half per cent have only college training.

The average salary for rural pastors in Mississippi is \$762.33. The salary for full-time country pastors in Mississippi is second only to Georgia. Missouri leads in salary for half-time country pastors with an average of \$545.81. Virginia leads with fourth-time salaries, paying an average of \$201.14 for pastor. Rural churches in Mississippi to the number of 71% pay some on salaries by the month. Eighteen per cent of them pay annually. Some pay scarcely anything at all.

The average pastorate in the country is two and one-half years. It was formerly eight years.

Because country pastors are underpaid, 67% of them are giving part of their time to secular work. Some work from five to six days a week.

6. Rural churches can be enlisted. In Mississippi 22% of the rural churches have been on the budget. They did as well comparatively in the 75-Million Campaign as did urban churches, 1006 having made subscriptions and their percentage of payment was as large as that of the urban churches.

7. We venture a solution for the country church problem. First, we must popularize the rural church work. To do this in our colleges and seminaries the man who has gone to the large city church must not be pointed out as the ideal. But the man in the remotest section who is really doing the Lord's work in a most constructive way should receive due praise. It will also encourage some of our young preachers to know the estimation in which country pastorates are held by some of our most prominent men; also to know what our country churches are producing. Dr. W. J. McGlothlin, President of the Southern Baptist Convention, is pleased to mention the little country church in Tennessee where he was converted, baptized and started in his ministerial work. He says that the country churches have furnished a great majority of our church membership, that they feed and build city churches, furnish most of the preachers, missionaries and other Christian workers and are the bulwark of our orthodoxy. Dr. A. T. Robertson says that the country is still the reservoir for strength of the city life, business, professional and church life.

Some preachers who have made such splendid records have given their lives to country church work. Among them we would mention John D. Mell, of Georgia, who is Parliamentarian of the Southern Baptist Convention. He has been pastor of one church for 30 years. His father pastored the same church for 36 years. He is also pastoring another church which his father pastored for 42 years. Brother Mell was ordained to preach by one of these churches, Antioch. He has never been pastor of any other churches than the two mentioned. From these churches have come some of the greatest workers of the denomination.

J. W. Suttle, of North Carolina, has pastored country churches for 40 years. He says the country church offers a wonderful opportunity for Kingdom work. He attends all the meetings of his churches.

Another suggestion for the solution of this country church problem is that pastors shall live adjacent to their churches, own their homes, keep in close contact with the membership and let their homes, their gardens, their chickens and other necessary things for comfort be among the best to be had and in this way serve as demonstrations to the membership at large. Country churches

(Continued on Page 7)

A few weeks ago one of our missionary pastors said to the Secretary of the Education Commission: "Would you mind taking this check in to the office? It is for the Cooperative Program and is one of my small, weak churches that has never before given anything to denominational work. It is very little, only forty-three cents—twelve cents for January and thirty-one cents for February. But this shows progress and I am determined that every one of my churches shall be given the opportunity to contribute each month—and persuaded if possible to do so—whether the amount be much or little." Thank God for such brave, wise leadership! This church is only a little handful of poor and undeveloped members; they are beginning to give. May their tribe increase!—H. L. M.

—BR—

Secretary H. L. Martin enjoyed working on Sunday, April 24th, with those who, under the leadership of Brethren Gunter, Byrd and Crittendon, took part in an "every-church-canvass" in Lincoln county. After speaking three times during the day on the Cooperative Program work, he went with Pastor Bragg over to Lucien, in Franklin county, for an address on Christian Education. By arrangement of Dr. T. W. Green, of Magnolia, Monday and a part of Tuesday were spent in Pike county speaking to the Junior college at Summit and the high schools at Magnolia and McComb. It was a joy to be in the home of Pastor and Mrs. Green, who are giving themselves faithfully to the Master's work and are held in deep affection by their fellow workers.—H. L. M.

—BR—

It is gratifying to learn that our fine Mississippi Baptist college students who did such magnificent work last summer speaking in churches over the State in behalf of our denominational work, have arranged to put over a similar program this year. This plan will undoubtedly mean much to the informing and enlisting of our people; every college will be well represented among the workers, and every section of the State is to be reached. We pray God's blessing upon these devoted young men and women, and bespeak for them the hearty cooperation of our people and a cordial welcome in every church.—H. L. M.

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The Vocational Guidance Magazine states that, according to careful tests recently made, boys who work their way through school make better grades, and are better students generally, than those whose expenses are paid by their parents. One boy who was an honor pupil for two years worked six days a week and eight hours a day outside of school hours. Some of the finest students in our Baptist colleges in Mississippi are largely paying their own expenses. Usually, where there's a will there's a way!—H.L.M.

—BR—

At the suggestion of the Secretary of the Education Commission, the Executive Board of the Mississippi Baptist W.M.U. has authorized the President, Mrs. A. J. Aven, to appoint a committee to consider, in conference with the Secretary of the Commission, the feasibility of putting a book on Christian Education into their mission study courses, to be accredited on their Home and Foreign Mission certificate. The committee consists of Miss Fannie Traylor, Jackson; Mrs. D. M. Nelson, Clinton; and Mrs. H. F. Broach, Meridian.—H. L. M.

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Writing for the Baptist Message, Dr. M. E. Dodd, the widely-known pastor of the First Church, Shreveport, says: "Emphasis upon the physical, mechanical and merely intellectual in education has gone entirely too far. There never was a day in all the tragic tides of time when the world needed our Christian colleges as much as it does now, and Christian statesmanship, foresight and just common sense have utterly fled from us if we allow Christian schools to perish."—H.L.M.

FAITH

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(By A. R. Adams, Second Church, Greenwood)

Is faith of any worth in the common and daily concerns of life? The family is a product of faith. Men and women are drawn together in the sacred relations of husband and wife by faith. They believe in one another. Destroy this confidence and the home is ruined. Wives believe in husbands; husbands have faith in wives. Parents believe in their children; children have confidence in their parents. So it comes to pass that the members of a household are drawn and held together in harmonious relations by faith.

Faith is a fundamental principle in business. A commercial panic, for instance, is caused largely, primarily we may say, by a loss of faith. Men for this or that apparent reason distrust one another, and as a result, begin to withdraw assistance from and to press one another until there is such a serious disturbance of business that we call the situation a panic. And this very term is derived from a Greek word that signifies of or pertaining to the god Pan, to whom the causing of sudden fright was popularly ascribed. A panic is, therefore, a sudden and really groundless fright. But this alarm is a result of a loss of faith, a decay of confidence in one another.

I am told there is more money in New York at this present moment, and has been for months, than at any previous period of the city's history. But never before has there been such distress, so widespread and so great, as during the past winter. Why? Largely because men lack faith. Men do not believe in one another. Men have not confidence in each other's plans, schemes, enterprises, methods. There is a distrust out of which is born timidity; out of which comes fear; out of which springs a panic.

The farmer, the merchant, the mechanic, the lawyer, the doctor, all classes and conditions of men in civilized communities, live and conduct their business, their vocations, their professions and their trades, by faith. All men have, must have, faith. Life in organized communities is impossible without faith.

The writer of the Epistle of the Hebrews says that without faith it is impossible to please God, and that he who comes to God must believe that God exists and that he has a reward for those who diligently seek Him. So far as the importance of faith is concerned, this language can not, by comment, be made plainer. The simple, straightforward proposition is that it is impossible to please God without faith. If a man unites with the Church without faith, the act is not acceptable to God. If one is baptized without faith, it does not please God. If the Lord's Supper is eaten without faith, God is not pleased.

—BR—

SEMINARY COMMENCEMENT

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(By A. B. Polsgrove)

Four Mississippians are expecting to receive four of the ninety-nine degrees at graduation at the Southern Baptist Theological Seminary, Louisville, Ky., May 1st.

Robin A. Langley, Learned, Otho R. Mosley, Daleville, Wm. Edwin Richardson, Hattiesburg, and John Bryant Smith, Indianola, are candidates for the degree of Master of Theology.

Dr. R. B. Jones, pastor of the University Baptist Church, Baltimore, will deliver the commencement sermon on the evening of May 1st; Dr. Z. T. Cody, Editor of the Baptist Courier, Greenville, S. C., will deliver the alumni address Tuesday, May 3rd, at 10:00 A.M.; and Dr. J. H. Franklin, Foreign Secretary of the American Foreign Missions Society, New York, will deliver the missionary address Monday morning, May 2nd, at 11:00 A.M.

Although the seminary enrollment of 387 is slightly less than that of last year, which passed the 400 mark, the "School of the Prophets," is conferring twenty more degrees this year than last. The year now closing has been a fruitful period, and authorities are well pleased with the work done.

SALIENT POINTS FROM THE FOURTEENTH ANNUAL REPORT OF THE RELIEF AND ANNUITY BOARD

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1. The Board paid during 1931 benefits totaling \$211,017.59. Of this sum \$132,356.41 was paid to Relief Beneficiaries and \$78,661.18 was paid to participants in the Annuity Department.

2. There were 1,514 ministers, missionaries, and widows and orphans aided through the Relief Department, and 211 ministers, missionaries, widows and orphans who received annuities. Total number receiving benefits, 1,725.

3. The Relief Department paid in benefits \$57,008.56 in excess of the gifts of the churches through the Cooperative Program, inclusive of designations by individuals and societies. The invested Relief Fund was thereby reduced in the net amount of \$37,011.48.

4. The Benefits in the Relief Department were reduced in March of this year from \$132,000.00 to \$100,000.00. This was due to the inability of the Board to make up the lack of gifts from the churches from its reserve. The Relief Reserve has been completely exhausted and heavy drafts have been made upon the small earnings reserve. No more reduction in reserves can be made.

5. The operating charges of the Board against the Relief Department have been greatly reduced. They now represent one-eighth of the total operating cost of the Board. A few years ago the Relief Department paid 50% of the operating cost. Later the amount was 45%. Later still the charges were reduced to 25%. Thus it will be seen that the Relief Department funds have been freed as far as possible from expenses so that the largest possible sum might be sent to needy ministers and widows.

6. The Relief and Annuity Board is supposed to receive 7% of Southwide benevolences. Only 3½% of the gifts of our people for Southwide causes actually gets to the Relief and Annuity Board. This is due to the fact that so many of our people designate their gifts and so little money is designated to this cause. The Board in its report pleads for a more equitable division of gifts.

7. The Board pleads the claims of aged ministers, missionaries and widows. This it does on the basis of what is justly due them. They are not charity cases.

8. The present membership in the Annuity Fund, (old) is 1,499. Of these, 1,288 are active or paying members, 122 are age and disability annuitants. There are also 78 widows and 7 orphans receiving annuities. There are 4 special annuitants who paid in full for the annuities they now draw. The total sum to be paid in annuities during 1932 is estimated at \$100,000.00, and the number of annuitants is expected to reach 225 during the year.

9. The new form of annuity contract, styled the SERVICE ANNUITY, has begun to be issued. The Board inaugurated this new plan on January 27th, and made the same retroactive to January 1st, 1932. The membership is small, but is sure to grow to large proportions. There is a growing interest among preachers and laymen in this plan.

Already more than 1,500 preachers have agreed to enter the plan when their churches are ready to join them. The beginning which has been made in times of great depression is a distinct victory and this beginning is on an actuarially sound basis.

10. The Board is issuing two other forms of annuities for preachers for which they themselves pay in full without church or denominational aid. These forms are the Special Annuity and the Savings Annuity. Relatively few ministers among us are able to avail themselves of the Special Annuity. Some are already doing so and there will no doubt be many others who will do so. The Savings Annuity has promise of a much larger membership.

11. The Board's assets as of December 31st, 1931, were \$3,844,667.20. There are additional resources from which the earnings are being sent regularly to the Board of approximately \$160,000.00. Thus the total resources are over \$4,000,-

000.00. The bulk of these resources are in the Annuity Department.

12. The Board has earned on its investments in fourteen years more than \$1,500,000.00. It has during that period paid in benefits \$1,800,000.00.

13. The business affairs of the Board are carefully handled by Committees on which are able business and professional men residing in Dallas, Texas. Its funds are invested in sound securities in which there has been practically no default either in interest or principal.

—BR—

SUPPLEMENTING THE METHODS OF THE COOPERATIVE PROGRAM

(By M. E. Dodd)

Since 1845 representative Southern Baptists have come together in Conventions (whether they represented the churches, other Baptist bodies or only themselves, is not now the question) and have resolved to pool their interests and unite their efforts in the support of certain causes. Since they began thus to cooperate they have had a Cooperative Program, though it may not have been so called. The number of causes in this Cooperative Program have gradually increased until now they include every kind of service, physical, intellectual, and spiritual that any kind of Baptist anywhere may want to do for anybody at any time. Whether all of them are wise or not is not the point, they are in the program, and by orderly process of Convention procedure.

Now the methods of securing support for these causes have varied through the years. Support of some have been confined to local groups, and of others to Associations and State Conventions, while yet others have had a Southwide appeal.

Sometimes the causes have been supported by direct appeals to individuals and to churches, at other times by group appeals.

Finally, we adopted the budget method. This method is an effort to secure something every Sunday from every member for the support of every cause.

One of our failures has been to distinguish between the budget and the Cooperative Program. The budget may or may not include all the causes. The Cooperative Program includes all. The Cooperative Program is a principle. The budget is a method. The Cooperative Program has existed throughout. The budget began recently.

Now, to the crux of the whole matter. While I had as much to do with establishing the budget method as anybody else, I also stoutly maintain that whatever any Baptist or any church or any group does for any or all of the causes at any time and in any way is a part of the Cooperative Program.

Now, what we need to do, in my humble judgment, is to recognize this principle in Convention assembled. We should even go further and suggest a plan by which all may exercise the fullest freedom of personal preference in their giving, and at the same time be accepted as Cooperating Baptists. To try to read any brethren anywhere out of the denomination as non-cooperators who do not give to the budget on a prescribed percentage is neither right as a principle nor good as a policy.

We should continue the budget and reaffirm our convictions as to its soundness and Scripturalness. We should plead for an annual Every-Member Canvass for pledges for the support of all the work.

And then we should (that is, I would like to see the Convention) open the way for direct gifts to any and all the causes.

I would do it something like this. Ask for at least four special offerings each year.

And since there are more than four causes, there would of necessity be a combination.

Say, for example, these offerings will be as follows:

| | |
|-------------------------------|-------------------------|
| March and/or April..... | Home & Foreign Missions |
| June..... | Christian Education |
| October..... | State Missions |
| November and/or December..... | All Benevolences— |
| | Orphan Homes, Old |
| | Ministers, Hospitals. |

The collection envelopes for each one of these

offerings should have the name of each of the participating causes printed on them so each individual could divide his offering as he desired. If the giver should have no preference, the gift would be divided on the basis of the budget.

Four such offerings a year would not interfere with the budget.

These offerings as a policy would not change the W.M.U. special Home and Foreign Mission offerings. Both of these are and would be a part of the Cooperative Program.

These four offerings would open the way for churches and individuals who are not contributing through the budget to contribute to the causes and to be considered cooperating Baptists.

These four offerings would leave every individual and church without excuse. While we may not set much store by the usual excuses, and it may be that they are more excuses, yet we must admit there are some honest, conscientious objectors.

Those who have any objection to the percentage division of the budget or any objection to any object participating in the budget could give whenever and to whatever they wished.

Of course, this principle has always been recognized and has been resolute on from time to time—that is, the right to designate. But this has been only a passive recognition.

The herein proposed program would be a positive appeal to all dissatisfied and personal preference people to come into the Cooperative Program as far as they can conscientiously do so and with all the contributions they have. It would become a definite denominational program. It would fix the time for such offerings. It would recognize all who so contribute as cooperating Baptists.

Supplementing the budget method of support for our Cooperative Program by a definite program of special offerings would give the representatives of the various causes all the opportunity they could desire for special pleading, and would eliminate the possibility of friction. This would secure the fullest cooperation and support of all interests.

Those supplementary offerings as a regular policy would eliminate all ground for crimination and recrimination among various sections or States or groups and would build up a finer fellowship throughout the entire brotherhood. Under this program there would be no reason for any feeling of constraint or restraint. There would be the utmost freedom. None would have cause to feel that he was being forced into a straight jacket program.

Finally, with an earnest annual Every-Member Canvass, with a continual budget support of all the causes constantly flowing into the treasuries and with these supplementary offerings, the causes would all receive the largest possible support.

If such a program as this should fail to secure the necessary support, I search my soul in vain to think of any other.

God help us! Let us go forward and together as brethren—varied in thought as to methods, working each in his own way—united as to principle and above all, in deathless devotion to the last will and testament of our Lord and Saviour, Jesus Christ.

—BR—

(Continued from Page 5)

will never be developed until our pastors are closer to them.

Another essential is an annual program which shall emphasize every phase of the work of the denomination. This will give the membership something towards which they shall be striving throughout the year. Such program will furnish them the needed information. And information is fundamental in Kingdom building and is the source of inspiration.

We do well to remember the words of Oliver Goldsmith in his *Deserted Village* when he said: "Ill fares the land, to hastening ills a prey, Where wealth accumulates, and men decay; Princes and nobles may flourish or may fade, A breath can make them as a breath has made; But a bold peasantry, their country's pride, When once destroyed can never be supplied."

MOTHER'S DAY

—O—

If I could find a rose as pure
As my own mother's love was sure,
I'd wear that rose of spotless snow,
That those who saw it there might know
How much my mother meant to me,
How much she means eternally.

My mother's life was like a flower
That broke to blossom every hour.
I knew its fragrance as a child
When all the earth with beauty smiled;
And when the world was clad in gray,
It seemed to sweeten day by day.

My mother's name was little known
Beyond the circle of her own.
She never dreamed of pomp and place.
She chose to run a modest race,
Contented quite if she could cast
A breath of fragrance where she passed.

Old-fashioned gardens held her heart
Where humble blossoms bloomed apart,
Where many a sweet familiar thing,
Like those dear songs she used to sing,
Turned every common-place to good,
Like her own winsome womanhood.

If I could find a rose as white
As my own mother's ways were right,
Despite my heart's eternal ache,
I'd wear that tribute for her sake.
I think that it would bring her joy
To see that flower on her boy.

I see her still through blinding tears
Beyond the border land of years.
She is not old and bent and gray,
But fair and young and lithe and gay.
When twilight ends my afternoon,
I hope to meet my mother soon.

—David E. Guyton.

Blue Mountain, Miss.

—BR—

MUSINGS OF A CHUMP

—O—

A lot of pin-headed fellows have been talking about what has caused the depression and what will revive business. Since I am an economist and practice economy and prosper, I will tell what has caused the depression and what will remedy it. Extravagance has caused it and economy will remedy it. "A fool and his money are soon parted." Most men and their money have parted. Therefore, most men are extravagant fools. That is logic! An ordinary fellow wrote me a letter the other day. He wrote it with a machine and used a full sized sheet of paper, but his letter only covered half of the sheet. Such waste and extravagance! He used a \$100.00 machine and a whole sheet of paper to say 50 words to me. I used a one-cent pencil and wrote my answer on the bottom of his letter. That's economy! Don't 'cher see! Oh, no, I would not have answered a prominent man that way! But why wear out machines and waste paper on men below your rank? They are honored to even be looked at by men of my class. Rank is what counts. Don't 'cher know!

Yours truly,

—A. Chump.

—BR—

There is something thought-worthy, whether we agree with him or not, in the following timely words from Roger W. Babson: "The time to do the best advertising is during a depression; it is the time to accumulate physical wealth; it is the time to build moral character. Almost any kind of laudable personal and business plan should be expanded and perfected in hard times. In September 1929, when nearly everybody was walking on air, with his head in the clouds, it was the part of a common-sense gesture to get down to earth. But today is no time for hanging heads and lagging feet. It is an hour for courage, confidence and conquest." Surely, there is too much "defeatism" and "I'm-thro'-enza" among Southern Baptists. May not God's call be seeking our hearts through these words of Mr. Babson? —H. L. M.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
College Correspondent—Miss Frances Landrum
Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.

Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
President—Mrs. A. J. Aven, Clinton, Miss.
Corresponding Secretary—Miss Fannie Traylor

Mission Study—Mrs. Edgar Giles, Avalon, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

We have waited until now to announce the new officers who were elected at our Convention to fill places on our Executive Committee that have become vacant. Some of them were not certain they could serve until now.

Our new Mission Study Leader is Mrs. Edgar Giles, Avalon, Miss.; Personal Service Leader, Mrs. M. O. Patterson, Clinton, Miss.; District Chairman for District One, Mrs. W. G. Mize, Jackson; and District Four, Mrs. John F. Measells, Amory, Miss. We all welcome these workers and will cooperate with them in their respective tasks.

We have a message on this page from our Personal Service Chairman, Mrs. M. O. Patterson. We will read it with special interest.

STRENGTH FOR SERVICE

Did you ever feel the need of strength to carry on? Strength to measure up to the many demands made on you in these strenuous times when there are "strangers within our gates" needing many things? Do you know where and how to get this power? "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint." (Isa. 40:31). In order to do our best in Personal Service, we must realize that above all, we should strive to serve God in giving the message of salvation to those around us. Next comes the good Samaritan ministry to the needy. Or should I say to our neighbor? When we carry the good news that God has given us to others we are then giving them what is of most value to them—the saving their souls. When we minister to physical needs we may not only be ministering to their bodies, but this may become the avenue to their souls.

Isaiah tells us that our strength comes when we wait on the Lord. Most of us are, like Martha, "cumbered with much serving," and do not find time to wait. Yet, why should we not spend time in waiting in order that we may give better service to Him who loved us and gave Himself for us? Why not make a budget of our time each day and set apart a certain definite time when we shall read our Bible with this prayer in our mind, "God, give me now a message from the Word.—Let it be just the message that my heart needs for this day and its duties." Hear the words of Jesus in Matt. 6:6. If all of us would study His Word in this way we would not feel our shortcomings so keenly when we hear talks on soul-winning. But with God's word hid in our hearts, and with our hearts full of His love, would come a new joy. For there is no joy on this earth greater than to know we have been used to win a soul and I do not believe that our joy over winning others to Christ will cease when this life is over. In Psalms 51 we find David asking God to restore unto him again the joy of his salvation. Then he says he will show sinners the way of salvation. In the verse following (Ps. 51:14 he is asking to be delivered from bloodguiltiness. So, by this we know that God holds us responsible for telling others of His salvation. How many lost persons do you come in contact with in your daily life? How can we tell them of Christ effectively without spending much time on our knees and in the study of His Word? Let us make a budget of our time in order that we may become better servants of the Most High. Below I have listed a few books on soul-winning that are helpful if help is needed in order to know the best passages to use when God lays it on your heart to speak to someone who is lost.

Our Young People's Column

Dear Miss Landrum:

I just had to tell you of an experience I had last Sunday afternoon that is so encouraging. I drove out to meet with some new auxiliaries in one of our rural communities where they have no church, only the school house to meet in, and no resident pastor. They have preaching once a month and Sunday school twice. I was thrilled to find 23 fine boys in the Royal Ambassador Chapter, many of them as large as I. How pleased I was to find the husband of the Leader present and assisting. Leaving the boys I found 20 happy girls in the Girl's Auxiliary, just over in another room. Time wouldn't permit my sitting with the Sunbeams also, but they, too, were a happy band as they marched out with an all day sucker stuck in each little mouth.

My conclusion reached was: All rural churches can have some of the auxiliaries, if not all, if somebody will pray a lot, sacrifice a little and willingly say, "Have Thine Own Way, Lord, Thou art the potter, I am the clay." Won't you pray with us for our work?

Sincerely yours,

An Associational Y.P. Leader.

The above letter sounds an encouraging note from one of our efficient Associational Young People's Leaders. We hope that it will encourage others to attempt greater things in our rural churches. "We can do it if we will."

Suggestions for our Young People's Rallies are in the hands of our Associational Leaders now. It is time to begin planning and praying for these great days in our summer programs.

"Talks on Soul-Winning," E. Y. Mullins; "Winning to Christ," P. E. Burroughs; "Wisdom in Soul-Winning," W. W. Hamilton; "Plan of Salvation," Austin Crouch.

Mrs. M. O. Patterson,
State Personal Service Leader.

(Continued from last week)

spiritual healing. Please join us in prayer that the time may not be long before this great institution can again be opened. It seems a lot to expect in these hard times, but we can lay claim to the promise of Him who is "able to do exceeding abundantly above all that we ask or think." If you could only see this great empty building here, and the three empty houses that used to be the homes of two doctors and a trained nurse, it would make your heart ache. Pray with us about this.

On Thursday afternoons at the She Jah Chiao Church here there are classes held for women who are interested in the Gospel—inquirers. Many women come each Thursday, and there are more than half a dozen classes. I have the joy of teaching a class of educated women, who can read the Bible. (So few women are able to read the Scriptures for themselves). How I do enjoy this class! I believe that two of the women are now really saved. Two weeks ago one of these women said to me, "When I was seventeen years old I

became interested in my soul. I was anxious to find peace. I began to study everything that I could about Buddhism. Sorrow and trouble came to me. But I could not find any peace. And now, to think that when I am 53 years old, I have at last heard the Gospel and have found Jesus Christ." When I came home, I found that her words had gripped my heart. Thirty-six years, waiting to hear of a Savior! How many, many women there must be right here in this city waiting, waiting, waiting. And all over this province, all over China, all around us, all over the world. What a challenge to us who have heard and who have found this peace!

I cannot begin to tell you how gracious and kind the Lord has been to us in this past year. Our every need has been so plenteously provided, and we have had so many blessings. Truly the Lord's grace is sufficient, and His peace in our hearts is worth more than any earthly possession. Ever since our home was burned last spring, we have been learning blessed and precious lessons. And when I look back to that morning of the 20th of April when we found ourselves with absolutely nothing but the clothes that we had on, and saw our house in ruins, and then see ourselves all comfortably settled in a home, with everything that we need to keep us warm through the winter, and every necessity provided, it just seems that the Lord has poured out His mercy upon us. How we do praise Him!

My mornings are spent in teaching my little son who is this year doing the second grade in what we choose to call the "Yangchow American School." He and I thoroughly enjoy it. Up until last week our two small sons have been the only "foreign" children in Yangchow, and you can imagine how much of a sensation they create when we take them out on the streets. But last week a family of Norwegians came, in the Salt Gabelle—the government handles all the salt in China and many "foreigners" are engaged in this big work. This man who has come here has two little daughters, and they and our children are anxious to get together. But his children cannot speak English. I am hoping that they can speak Chinese, for then they will all have a medium of communication!

Please pray for us. The problems are many. But God hears prayers. Please, especially remember our evangelistic band as it is at work this spring. And don't forget this big, empty hospital here.

With all good wishes to each of you,

Yours in the Master's service,

—Elizabeth B. Stamps.

(Mrs. D. F. Stamps)

Yangchow, Kiangsu, China.

STEWARDSHIP OF VOCATION (May)

(Eph. 4:1-3; I Tim. 4:14-15; Col. 3:17; Rom. 12:6-8)

I. Our business should be a spiritual service. (1) Definitely called of God; (2) To serve mankind, family, self; (3) Managed in accordance with ideals of Jesus.

II. Our possessions the tools of vocation. (1) God entrusted the equipment; (a) Talents; (b) Privileges; (c) Opportunities.

III. We are not to hoard, but share returns of our vocation. (1) Render service to fellowman; (2) Maintain business; (3) Provide for family; (4) Finance church; (5) Send Gospel to ends of earth.

IV. Acknowledging our Stewardship of vocation. (1) Keep books; (2) Give the required one-tenth; (3) Make love offerings; (4) Teach family to give.

Con. Luke 19:13; Matt. 5:16.

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East Mississippi Department

By R. L. BRELAND

"More Blessed to Give . . ."

The masses of our church mem-
bers have always had the wrong
idea about giving and receiving.
They hold to the idea that receiving
is best for us. But Jesus said that,
"It is more blessed to give than to
receive." Of course, Jesus knew, for
He was God; and besides, He gave
His all, even His life. He received
great honor, power and glory, but
not until he had first given His all.

The above expression from Jesus
tells of the blessedness of giving.
He also said, "Freely ye have re-
ceived, freely give." This is the com-
mand to give as it had been given to
us—freely. Everything we have is a
free gift of God, so if we give as
freely as we have received, we will
give our all to God. That is really
the teaching of the Word. All a
Christian has is God's anyway, so we
are not really giving Him anything
when we give our all to Him, but we
withhold from Him that which is His
when we fail to give all to Him.
That is robbery, keeping and ap-
propriating to ourselves that which
belongs to God.

So we at once see why "It is more
blessed to give than to receive," for
it is never a blessing to steal; but
it is always blessed to return to the
owner that which is his. To fail
to grasp this beautiful truth is a
calamity. It keeps us from receiv-
ing the blessing of honesty and at
the same time brings on us the
"curse" of dishonesty. The wealthy
man is he who has given back to
God all that belongs to Him though
he may not have a cent in money;
the poor man is he who may have
millions in money, but who has fail-
ed to give back to God that which
is His.

Failing to understand this truth
has made countless millions to
mourn. Those who withheld have
mourned because they have felt the
heavy hand of God's "curse" upon
them for their dishonesty, and then
others have mourned for not receiv-

ing the blessing that would have
been theirs to enjoy if the other had
given. Many thousands have not
heard the Gospel because God's peo-
ple have not given honestly of their
means. Thousands have gone hun-
gry and almost naked because money
that should have gone to orphanages
and other benevolent institutions
has been kept back from God's
store-house.

If Christian people believed that
it is more blessed to give than to
receive, our various causes would
not be suffering today for lack of
support, and our boards and insti-
tutions would not be groaning under
a burdensome debt. But the masses
of our people don't believe it, or at
least their acts prove it so. But it
is true. The blessing comes to those
who give, and the "curse" comes to
those who withhold. Jesus said truly:
"It is more blessed to give than to
receive." Those who practice it
know of its truthfulness personally.

Mrs. R. L. Spier—Dead

On April 23, 1932, the sweet spirit
of Mrs. Margaret Bessie Spier went
home to God. She had been in poor
health for several months. She was
a member of Scuna Valley Baptist
Church and faithful to every call
thereof. She joined Elam Baptist
Church early in life. In her going
she leaves her husband, R. L. Spier,
three sons, James Ellie, 11 years;
Jackson Harold, 10 years; Robert
Lee, Jr., 5 years; to mourn her early
going. She was the daughter of
Mr. and Mrs. G. E. Denley, of Cof-
feeville, and she has six sisters and
four brothers living. She was the
first of the family to die. She was
born November 13, 1895—36 years
old. She married R. L. Spier De-
cember 28, 1919. All who knew her
loved her, and she will be greatly
missed in her church, community and
home. Her body was carried to the
Broome Cemetery for interment;
service conducted by the writer, her
pastor. May the heavenly Father
comfort and console the bereaved
ones in my prayer.

Notes and Comments

"Mother dear, thou hast left us,
Longer here you could not stay;
But ere long we'll meet and greet
you

In a fairer, brighter day."

The writer was called last Friday
to Neshoba, in Neshoba county, to
attend the burial of Bro. Hezekiah
Chipman, age about 50 years. He
was a member of Neshoba Baptist
Church and was buried in the ceme-
tery there. He was one of my dear-
est friends in the years long gone.

The meeting of days at Water
Valley, in which Dr. J. W. Mayfield
did the preaching and Rev. W. W.
Grafton led the singing, is reported
as a splendid revival with a goodly
number of additions to the church.
Pastor J. M. Metts and his splendid
people are happy.

The writer is assisting Pastor E.
J. Hill in his meeting with the Na-
tional Avenue Baptist Church, Mem-
phis, this week. He hopes to get
through in time to attend the Con-
vention at St. Petersburg, Fla., May
13-16.

Rev. J. A. Lee, of Clinton, preach-
ed at Coffeerville and Scuna Valley
Baptist churches the first Sunday for
the pastor, who was away assisting
in a revival meeting. The people
were pleased with him.

Dr. G. W. Riley, of Clinton, who
is pastor at McCarley, Carroll coun-
ty, delivered a lecture on Prohibition
at the Tabernacle at Carrollton-N.
Carrollton the first Sunday after-
noon. All our people who believe
in Prohibition should inform the peo-
ple of the danger we face.

The W.M.S. of Coffeerville Baptist
Church is studying Dr. G. W. Riley's
book, "Stack Pole Bible Study," and
enjoy it. Also, it will help them
and anyone who will study it.

—BR—

TO CONVENTION MESSENGERS

The Southern Baptist Convention
meets in the Coliseum at St. Peters-
burg, Florida, at 9:00 A.M., May 13.

Convention messengers will please
bear in mind that to be members of
the Convention this year they must
be elected by the churches. There-
fore—

1. See that your church appoints
you as a messenger to the Conven-
tion.

2. Secure from your church clerk
(to whom it was sent some time
ago) a Convention Enrolment Card,
certifying your appointment and
signed by the Moderator or Clerk of
your church.

3. Take your Enrolment Card
with you to St. Petersburg and pre-
sent it in person at the Registration
Office (across street from Coliseum)
and receive your Convention badge
which will entitle you to a seat and
vote in the Convention.

4. If you are going by rail and
wish a Railroad Identification Cer-
tificate (entitling you to buy for
yourself and family roundtrip ticket
for fare and one-half) write prompt-
ly either to your State Secretary or
to Secretary Hight C. Moore, Nash-
ville, Tennessee, enclosing self-ad-
dressed envelope.

5. Write Rev. David M. Gardner,
St. Petersburg, Florida, for hotel
reservations. The maximum rate at
best hotels during the Convention is
only \$2.50 a day for each person.
State if possible the hour you ex-
pect to arrive.

Do Not Forget: You MUST
BRING YOUR ENROLMENT CARD
or the Secretaries cannot seat you in
the Convention.

—Hight C. Moore, Sec.
Nashville, Tenn., Apr. 9, 1932.

—BR—

BILOXI

The Woman's Bible Class of the
First Baptist Church, Biloxi, planted
and dedicated two pecan trees on the
church property recently. The fruit
from these trees are to be sold each
year and the money used for the
support of Home and Foreign Mis-
sions. The teacher, Mrs. W. B. Dun-
bar, planted and dedicated another
tree, the proceeds from it to be used
for local work. As the roots of
these trees are about twelve years
old, the trees should bear within
two years.

We trust that as a result of this
work the gifts of these faithful souls
will be continued for many years
after they have gone from us to be
with our Saviour. Sincerely,

—G. C. Hodge.

—BR—

"I say, waiter, there's a fly in my
soup!"

"Surely not, sir; maybe it's one of
those vitamin bees you read so much
about."



Mother cried and
Daddy worried

I was such a skinny tot
The doctor brought some
Eagle Brand
Gee! I've gained a lot!

Here's why Eagle Brand
can make such a difference
in baby's progress. Like
mother's milk, it is easy to
digest. Every drop is quickly
changed by baby's system
into energy and strength
and growth. Millions of
babies owe their start in
life to Eagle Brand. Thou-
sands owe their very lives
to it. A 75-year record of
success! Get a can today.
Follow easy directions on
label.

SUNDAY SCHOOL ATTENDANCE MAY 1, 1932

| | |
|---------------------------------|---------|
| Jackson, First Church | 830 |
| Jackson, Calvary Church | 1,072 |
| Jackson, Griffith Mem. Ch. | 510 |
| Jackson, Davis Mem. Ch. | 415 |
| Jackson, Parkway Church | 217 |
| Jackson, Northside Church | 65 |
| Meridian, First Church | 755 |
| Offering | \$45.65 |
| Brookhaven, First Church | 575 |
| McComb, First Church | 503 |
| Clarksdale, First Church | 415 |
| Greenville, First Church | 572 |
| Columbus, First Church | 780 |
| Laurel, First Church | 550 |
| Laurel, Second Ave. Ch. | 306 |
| Laurel, W. Laurel Ch. | 475 |
| Laurel, Wausau Church | 76 |
| B.Y.P.U. Attendance May 1, 1932 | |
| Jackson, Calvary Church | 232 |
| Jackson, Griffith Mem. Ch. | 210 |
| Jackson, Davis Mem. Ch. | 175 |
| McComb, First Church | 106 |
| Columbus, First Church | 196 |
| Greenville, First Church | 117 |
| Clarksdale, First Church | 88 |

May (indignantly)—"I think Har-
ry is downright mean."

Marie—"Why?"

May—"Well, he wrote to me from
Egypt, saying he had shot a croco-
dile seven feet long, and that when
he shoots another he will have a
pair of slippers made for me. I'll
never speak to him again."—Ex.

The Sunday School Department

SUNDAY SCHOOL LESSON FOR MAY 8, 1932

(By L. D. Posey, Jena, La.)

Subject: Esau Sells His Birthright.
Golden Text: And every man that striveth for the mastery is temperate in all things. I Cor. 9:25.
Scripture for Study: Gen. 25:27-34; for supplemental study, Gen. 27:1-46.

Time and Place: Esau and Jacob were born about 1844, B.C. The sale of the birthright was about 1827, B.C., and occurred at the home of Isaac somewhere in Southern Palestine.

Introduction

This is supposed to be used as a temperance lesson, but it is so full of practical truths, it will be hard to discuss them profitably, and at the same time discuss the evils of the whiskey traffic as it now is, and what it would be if the Eighteenth Amendment should be repealed, or the Volstead Act so changed as to permit legally the sale of wine and beer.

These twin brothers, and the choice God made of the younger as the one through whose posterity the Savior should come, have furnished the world a great theological battlefield. They are always used as a proof of God's electing grace. The blunder arises from the fact that election to salvation was not the purpose at all in view. One had the same chance for salvation as the other. The election here involved arose from the fact that only one of them could be the direct ancestor of Jesus. God unconditionally elected Jacob to that place and left Esau out. But that in no way prevented nor hindered his salvation the same as Jacob. Our election to salvation was in Christ Jesus before the world was, and included the means to the end; namely, the preaching of the Gospel, the mental perception of it the same as any other truth, then the belief of it as a literal fact, followed by a personal trust in Jesus for salvation. That is the human side. On the divine side, the Holy Spirit has been leading, and at the point of personal trust, He does His office work in regeneration and the new birth takes place. All of the divine side of salvation is beyond human comprehension, and must be accepted purely on faith if anyone is to have salvation.

I have taken this space to make this matter clear, because the question will arise in almost every class; and I want those who read these notes to have the matter clear in their own minds, and the teachers to be able to correctly teach their pupils.

The Lesson Studied

In this lesson we have a clear case of what happens when people depart from God's plan and make for themselves a "program," and want God's endorsement of it. It was His plan for Jacob to have the birthright and all that belonged with it, and would have given it in a righteous way. Rebecca was not willing

to wait for God's time, but made a plan independent of Him. The result was, Jacob had to flee for his life and his mother never saw him again.

Isaac was equally guilty. He knew God's "program," but was determined that Esau should have the blessing. He let his lust for something good to eat, blind him to the greater and vital things of time and eternity. That which he would have withheld from God's holy purpose was taken from him by stealth.

How like Southern Baptists. When money was plentiful and the world was calling for the Gospel, we made our plans to suit ourselves. Now our opportunity is gone forever, while our wealth vanished like mists before the morning sun. Seven years ago, one deacon could have paid off all the debt on his church. He did not do it, but practically quit the church because of a political issue. Now he is not only old, but poverty stricken, and the church debt yet unpaid. That is but a characteristic case of the way we have been doing throughout even the whole nation. The program of Jesus was, "Go into all the world and preach the Gospel." He sent the Holy Spirit to lead. We "enlarged" the plan, but see the result.

In those days the birthright carried with it a double portion of the estate, and the right to govern and serve as priest for the family. Esau cared nothing for sacred things. His chief desire was the momentary gratification of the flesh without regard to permanent temporal advantages; hence, he sold his birthright for a good dinner. Later, he wanted it, but it was gone forever. Thus, ever. When good things are dispensed and neglected, when wanted they cannot be had. That is the curse of the present age. Our schools have majored on athletics, the young people on having a good time. Now the schools are in distress and a generation of young men and women with no worthwhile future before them.

Intemperance, in the broad sense of the word, is largely the taproot of the conditions that now prevail. Too many have "burned their candles at both ends at the same time," which means that they cannot last long. That is true in every phase of life. With all forms of present day intemperance, such as extravagant living, immodesty in speech and dress, and desecration of the Lord's Day, has come a moral slump that is world-wide, and includes both sexes and all ages. But the worst feature of it all is its prevalence among our young people. Sixty-seven per cent of the crimes committed in a prominent city in the United States last year were by males and females under twenty-five years old.

The Eighteenth Amendment is charged with responsibility for the present deplorable conditions, even the stealing of the Lindbergh baby. I have heard that "It is a poor rule that won't work both ways." Then if licensing of the liquor traffic will

suppress crime, then surely to license kidnapping will keep people from stealing babies. Or, if babies must be stolen, let it be done by men and women of good moral character, and who have helped to support the government by paying their kidnapping license.

The largest hindrance to the enforcement of the Prohibition laws is in the tactics of the wets in Congress, the ridicule in the picture shows and the encouragement given by the wet press to the defiance of the Prohibition laws. The spirit of it all is anarchistic. If applied to our government, it would mean its overthrow. Every Prohibitionist should at once and forever withhold his support from every wet publication.

—BR—

GRIFFITH MEMORIAL, JACKSON

—O—

Brother Jas. B. Leavell, Houston, Texas, came to Griffith Memorial Baptist Church, Jackson, Miss., on Monday, April 11th, for a two-weeks revival. Wonderful preparation had been made for the meeting, the most marvelous in some ways I have ever known. The Young People's Department alone visited nearly a thousand homes giving invitations to the meeting. The W.M.S. in a census, found two hundred homes of unenlisted Baptists or of unsaved people. Every department did something. The B.Y.P.U. sponsored eighteen district prayer meetings.

Brother Leavell preached a week before giving an invitation. On Sunday, April 17th, there were 55 additions; 84 through the following Friday night, Brother Leavell's last service with us, and 10 more Sunday, the 24th, making a total of 94 for the series. Many came asking for help and counsel in their Christian life and work. They now have assurance where there was doubt before.

Congregations were fine, there never being less than 500 people present for any evening service, and up to 900. The morning crowds ran

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has helped more than 30,000 different bodies raise funds to successfully promote their work. It is a meritorious household necessity that sells and repeats easily. It cleans and scours everything—yet keeps the hands dainty and white. Write today for information regarding our liberal money-making plan.

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John W. Gottschalk, President
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GRAY'S OINTMENT

Nothing Better for Boils and Sores
25c at Your Druggist

around 100; very good for "city folk."

The preaching is a type very much needed, I think. It is missionary, the church is magnified, Jesus is exalted, the way to be saved is made plain and simple; Bible doctrines are set forth in attractive style. The Bible itself is taught as well as preached, and sin is denounced in no uncertain terms. It is great to just have Brother Leavell around. I honestly wish we could have him sweep this State for Christ and for Baptists in county-wide and city-wide campaigns. I believe it would help make us over again as a people.

Yours in service,

—D. A. McCall, Pastor.

—BR—

An Alabama colored gentleman was telling a friend of a certain church service he had attended.

"De preacher wasn't feelin' good last Sunday," he said, "an' he made de stove preach de sermon."

"Made de stove preach?"

"Yessuh; he made it red hot from top to bottom, and den he tells de sinners to take a good look at it an' go to thinkin'."



A Little Jumping Goat Gave Its Name to TAXICAB

Taxicab is an abbreviation of *taximeter-cabriolet*—a vehicle carrying an instrument for automatically registering the fare. The name *cabriolet* is the diminutive of the French *cabriole*, meaning "a leap" like that of a goat, and was applied to this type of carriage because of its light, bounding motion. *Cabriole* came from the Italian *capriola* meaning "a somersault," from Latin *capra* "a he-goat," *capra* "a she-goat." There are thousands of such stories about the origins of English words in

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2. Being liquid, it acts quicker than pills or powders. Sold at drug stores in single dose, or 10c, 30c, 60c sizes.

THE DEVIL VISITS THE BAPTIST BIBLE INSTITUTE

(By Rev. M. Aguiard, French Stu.)

Among the many fields of battle in the spiritual world in which the devil is very much interested, there are none among Southern Baptists which are more important to him than New Orleans and the Baptist Bible Institute. He has become alarmed about this field because of the importance of New Orleans and of the B.B.I. for the future progress of the Gospel of the Son of God. He is wide awake and fighting.

The devil knows the fine strategic location of the Institute here in the center of this fast growing city with a half million people, a large per cent of which are his subjects. He saw the great future of New Orleans because it is the outlet of the rich Mississippi Valley, and the door for the coming to the United States of our rich neighbors of the South American republics. It is a cosmopolitan city with many people of many nations flowing in and out of its doors each day.

The devil realizes that the Institute property is one of the most beautiful in the South for a school, that other like property could not now be secured for the amount paid for this by the Baptists, that this property is worthy of the pride of any people, and is located in a section of the city known as the "Garden District" of New Orleans.

Coming over to look into the activities of B.B.I., the devil became more alarmed, for he found a consecrated faculty and student body and no one taking life easy, but all serious and busy. The Kingdom of God is the center of all thought, and there is a prayerful atmosphere, a spirit of love for the Lord and the lost. They go out by groups or individually to all parts of the city—in jails, on streets, in hospitals and churches—to preach the pure Gospel, and on week-ends this work extends over a large part of two States. Many souls are being saved each week, churches are being organized, and thousands are hearing the Gospel, and the voice of the Institute is being heard around the world as its students preach to the many nationalities who come through this port.

The whole thing is alarming to the enemy of man, for if this keeps on the Baptist Bible Institute will turn this great section against him, and he just cannot afford to lose this rich and promising field. He can plainly see that for a people and an institution to stand thus for the pure Gospel only means defeat for him. Even the daily papers are coming out with editorials commenting on how the B.B.I. family practice what they preach. At first the city officials hardly let the students hold services in New Orleans except in the very few churches then in existence, but now they let them preach at any time anywhere. This is an alarming change, and the devil must now give this city his own personal attention, thanks to B.B.I.

The devil is not easily made to quit. He has at least one good quality that many Baptists do not have. He is not easily discouraged. He perseveres in his work. In looking over the financial condition of the

school, a great hope was reborn in his wicked heart. He took new courage as he thought of the great depression and the state of discouragement. He decided that this was the time to strike the fatal blow. Surely, he cannot know the love which Southern Baptists have for the Baptist Bible Institute and their gratitude for its wonderful work in this great mission field.

A DAY IN THE OLD HOME TOWN

Sunday morning, April the 10th, we left Blue Mountain in company with Dr. Lawrence T. Lowrey, President of Blue Mountain College, who was to preach at the Baptist church that day at 11 A.M.

The drive through the hills of Tippah, Union, and Prentiss counties was a most pleasant one. We reached Booneville just at the close of the Sunday school hour, and found a good congregation awaiting Dr. Lowrey's arrival. A good number of Booneville girls have graduated from Blue Mountain College in the last few years, and these with a number of former school-mates of Dr. Lowrey, together with other friends, gladly welcomed him. This consecrated layman fills the pulpit with grace and ease, and much to the delight of his hearers. The sermon was plain, practical and helpful.

Pastor J. D. Thompson had planned to be away on that day; but a rather sudden and unexpected death of one of his members kept him at home.

We were entertained in the home of the pastor, and went out with him to Thrasher, one of his regular afternoon appointments. We fed the flock the best we could. This is the scene of some of our former labors. After the services a young man came to me and said, "I have a brother near here who was named for you. You ought to go to see him." I find that there are thirteen others in the county bearing the same name. While we do not feel worthy of the honor, nothing so fills our heart with humility and gratitude to God for the part He has given us in preaching the Gospel of Jesus Christ as that our boyhood friends should call their children by our name.

At the evening service we spoke to the saints at Booneville. This is the county site of our native county. Most of my life was spent in the county. All of my early ministry was there. Many of the best friends we have, or ever expect to have are there. It was really a great day.

We secured a good list of subscribers to The Record.

Brother J. D. Thompson has been on this field for four years. They have been years of sacrifice and service. The work has prospered and grown under his leadership. He and his good wife have wrought well, and won many friends. As a preacher he is safe, sound, and loyal to our Baptist program. It was a real joy to have fellowship with him and his people.

It was the writer's privilege to hold three revival meetings for the Booneville church. The last one in 1924. There were forty-five additions to the church. Thirty-three for baptism.

The memory of these days are sacred and sweet, and will linger

with us as long as life shall last. God's blessings on the people of Prentiss county and especially those who love the Lord and His service.

—C. S. Wales.

Blue Mountain, Miss.

—BR—

JACKSON, LA.

This is to inform the Baptist brotherhood of our work at Jackson. God has abundantly blessed the church in its efforts to grow and honor the Master. Less than six months ago the church voted in conference to build an annex to the church consisting of ten separate rooms, at a cost of \$1,000.00, plus at least \$300.00 donated in labor and building materials. This building is the last word in arrangement for Sunday school and educational work. We were wonderfully happy on last Sunday, April 24th, that we could dedicate this addition to the church free of debt. God put into the heart of one of the members to pay for the painting of the building on the outside, as well as the painting of the windows of the church proper to match the new building. The dedication of the annex free of debt, was made possible by the gift of \$242.00 by Brother and Mrs. I. L. Rogillio, whose lives have been a great influence for the pastor and the Kingdom of God. Our active membership here is relatively small, but the best in quality and meaning for Christ of any church I have ever served. The Pastorium is now newly painted and all the church property is indeed beautiful to gaze upon. It is a reflection of the matchless beauty of Jesus Christ possessed by the members.

All this work has been accomplished without reducing our check to the Cooperative Program. In fact, our budget is operating on a 50% larger scale throughout. The check for missions is the same as of last year, but we are sending half as much again additional for missionary items designated. God is blessing the church with additions to membership and the people seem to be the happiest they have ever been. We have had no kickers in this expansion. Neither the pastor nor the people understand the explanation of its reality, and both wish all glory to be attributed to the Lord.

—C. N. Travis, Pastor.

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PONTOTOC

The Baptist church, under the pastorate of Rev. A. L. Goodrich, is continually trying to raise the standard of its teaching and training departments. In February Mr. Harrell, of the Sunday School Board, Nashville, and Mr. Wyatt Hunter, of our own State Board, conducted training courses in Sunday school work. Notably, as a result of same, several organized classes have weekly officers' meetings, and monthly class meetings. These efforts have greatly increased the attendance and interest in the Young People and Adult Departments.

During March an intensive B.Y.P.U. Training School was conducted, which is bearing fruit. The faculty for this school was as follows:

Investments in Christian Living, Auber Wilds; Junior and Intermediate Leaders, Miss Mary D. Yarborough; Senior Manual, Rev. R. B. Patterson; Intermediate Manual, Miss Marian Leavell; Junior Manual, Miss Kathryn Butler.

The average attendance was over 100 each night.

The month was also observed as "Loyalty Month," when only 19 out of a membership of 500, not counting those physically unable to attend, failed to attend either the Sunday morning, Sunday night, or mid-week service.

Dr. Clay I. Hudson, prominent Baptist minister and church administration specialist, will preach at the Pontotoc Baptist Church April 24, and will deliver a series of 5 lectures at night during that week, using for his theme "Growing a Church."

—Mrs. W. M. Nisbet, Rptr.

Bride: "Who is the man in the blue coat, darling?"

Groom: "That's the umpire, dear."

Bride: "Why does he wear that funny wire thing over his face?"

Groom: "To keep from biting the ball players, precious."—Wall Street Journal.

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This \$500.00 will be divided among THREE women's circles, societies, auxiliaries, or other women's organizations.

Do you desire one of these gifts for your organization?

Do you believe that a few of your friends and neighbors would be interested in your showing them how they can make smoked, sooty, soiled painted walls of the average room look like new for only 35c per room? (We pay you liberally for this service, in addition to any gift).

If your answer is "yes," write for details and enclose 10c coin or stamps, for postage and packing of small sample of BASOL, our sensational PATENTED product, or better still, send \$1.00 for enough to clean the walls of three rooms. Address: BASOL, Box 811, Greenville, S. C.

The Children's Circle

MRS. P. I. LIPSEY

Green Things Growing
O, the green things growing, the
green things growing,
The faint, sweet smell of the green
things growing!
I should like to live, whether I smile
or grieve,
Just to watch the happy life of my
green things growing.

O, the fluttering and the pattering
of those green things growing.
How they talk each to each, when
none of us are knowing;
In the wonderful white of the weird
moonlight
Or the dim, dreamy dawn when the
cocks are crowing.

I love, I love them so—my green
things growing!
And I think that they love me, with-
out false showing;
For by many a tender touch, they
comfort me so much,
With the soft, mute comfort of green
things growing.

And in the rich store of their blos-
soms glowing
Ten for one I take they're on me be-
stowing:
Oh, I should like to see, if God's will
it may be,
Many, many a summer of my green
things growing!
Dinah Mulock Craik.

My Dear Children:

Here is a pretty riddle for you and
suitable for spring: Julia Frances'
mother gave it to me when she and
her family were with us a few days
ago. It has its answer with it. I'll
be glad if some of you will send us
some riddles, or conundrums, but if
you do, be sure to send the answer
with it. The right riddle and an-
swer might never be joined together
if you didn't send them together.
But here is the riddle:

"To open their trunks the trees are
never seen:
How do they get their pretty clothes
of green?
They leave them out."

Who has a funny riddle now?
Send it along with the answer.

We are glad to have a letter from
Archie Graham again, after a silence
of a year or more. Read about his
many pets.

I don't want anybody to stop writ-
ing, because he or she hasn't any
money to send. You enjoy giving
the money when you have it, and I
enjoy getting it and sending it to our
cousins. But, if you haven't got any
to send, I enjoy reading your letters
anyhow. I heard the other day of a
dear girl who wanted to write and
was prevented because she hadn't
any money just then. Don't feel
that way: I don't feel that way, and
I don't believe the Lord does. Per-
haps you'll have some next time.
Much love from Mrs. Lipsey.

Bible Story No. 18: May 5th. Jesus
and His Twelve Apostles:
Matt. 10:2-15

The lists of the Apostles in the
Gospels all arrange them in three
groups, group I of each list begin-
ning with Simon, group II of each
beginning with Philip, and group III
with James, the son of Alphaeus.

Thomas was called Didymus,
which means twin. James the less
is named as the son of Alphaeus or
Clopas, and of Mary, the sister-in-
law of Jesus' mother. Judas Iscariot
was named from the place from
which he came, Kerioth, a town of
Judah. He was the only one from
Judah, the others being all from
Galilee. James and John, brothers,
were not as gentle and yielding as
we sometimes think of them, but
were called Boanerges, Sons of
Thunder. (Mark 3:17). From an-

other passage (Luke 6:12) we learn
that it was after a night of solitary
prayer on the mountain side that
Jesus at early dawn chose and called
His twelve apostles.

Bible Story No. 16th: Luke 4:31-41
By Archie D. Graham, Hattiesburg
On the Sabbath in Capernaum,
Jesus talked to the people about His
wonderful doctrine.

There was a man there who had
an unclean demon and he cried out,
"Have you come to destroy us?"
Jesus rebuked him, saying, "Hold
your peace and come out of him!"
When the demon had thrown the
man down, he came out of him with-
out doing him any harm. The people
were astonished. One day Simon,
now called Peter, took Jesus to his
home, where there was great trouble.
His mother-in-law was sick with a
fever, and Peter and his wife asked
for help from Jesus. Lovingly, He
used His power of healing, and the
fever left her. She got up at once
and waited on Peter and his guest,
preparing some food for them.

It was not very long before the
neighbors heard of this healing, and
as soon as evening was come, the
people began to come, bringing their
sick ones to Peter's house. Some
were blind, some dumb, some so sick
they were brought on cots or mat-
tresses. Jesus healed every one of
them. Can you imagine the aston-
ishment and joy of the people?

Hattiesburg, April 22nd, 1932.

Dear Mrs. Lipsey:

Here I come to bring Bible Story
No. 16. The letter you wrote just
fits, as I am an old member. My
school was out in March: we had
only seven months of school. I am
eleven, and in the sixth grade. Mother
has about 42 baby chicks, and I
have 7 pet rabbits. Mother got a
new brooder for the chicks, and the
blaze got too big and killed all of
them but 6, and all of them but one
died. The one that was left is a
rooster and will sit on my shoulder
and eat corn out of my hand. The
others that mother has are younger
than he. Mother has the incubator
setting again; it will hatch the 20th
of April. My dog is about 4 months
old, and will tree squirrels and run
rabbits. My cat has three kittens.
She won't let them stay in one place
long. My other cat has three toes
off his foot.—I am sending 10 cents
for the orphans, and 10 cents for
the B.B.I. Your Circle friend,

Archie D. Graham.

Thank you for the money, and
come again soon. Fourteen pets, at
least! Who can beat that? You've
got a good mother, Archie! Tell us,
next time, how many chickens hatch-
ed.

Tchula, April 24, 1932.

Dear Mrs. Lipsey:

When the water got high here my
two sisters and I went to Tupelo
and Alabama. We came back Easter
afternoon at 3:30. I am eight and in
the third grade. I always read your
letters and enjoy them very much.
Your friend, Annabel Burney.

Why, you are quite a traveler, An-
nabel. I'm certainly glad to hear
from you and your family again.
Don't stay away so long next time.

—BR—

"Here's something queer," said
the dentist, who had been drilling
and drilling into a tooth. "You
said that this tooth had never been
filled, but I find flakes of gold on
the point of my drill."

"I knew it!" moaned the patient.
"I knew it! You've struck my back
collar button."

SOUTHWESTERN SUMMER SCHOOL

(By T. B. Maston, Director)

Are you a pastor? Are you an
education director? Are you a church
musician? Are you primarily inter-
ested in W.M.U. work? Are you a
college student planning on entering
one of the religious callings. If you
are in any of the above groups, or
if you are interested in religious
work as an avocation, this announce-
ment is for you.

The summer school of the South-
western Baptist Theological Semin-
ary, June 6 - July 15, 1932, offers
an opportunity for increased effi-
ciency in your service. This institu-
tion stands almost alone in offering
this service to religious workers.
That the workers appreciate it is
testified to by the fact that the at-
tendance last summer totaled 140,
representing 16 States, from New
York to New Mexico, and one foreign
country.

If you are a pastor and accus-
tomed to a brief vacation, why not
lengthen this vacation and spend
six weeks in delightful study and
refreshment under the guidance of
consecrated teachers. Among these
teachers will be such men as Pro-
fessors Jeff D. Ray, W. W. Barnes,
H. E. Dana, Albert Venting, E. E.
Carlson, and J. W. Crowder. In ad-
dition to these teachers in the school
of theology there will be offered
courses in the School of Religious
Education by Professor T. B. Mas-
ton, Mr. Nane Starnes, and Mrs. W.
R. Carswell. Professors Reynolds
and Carnett, Mr. McNeely and Bar-
clay will compose the music faculty.
Mrs. McGarity will teach a course
on W.M.U. Methods.

Among the professors for the
Summer School is Dr. H. E. Dana,
head of the Department of New Tes-
tament Interpretation. During the
Summer school he will teach a course
on the Christology of the New Tes-
tament. Dr. Dana is the author of

a number of books, one of the most
notable his New Testament Greek
Grammar, in collaboration with Pro-
fessor J. R. Martey, of the Northern
Baptist Seminary, Chicago. Profes-
sor Dana is a native of Mississippi
and one of the honored sons of Mis-
sissippi College.

The Summer School will help the
future seminary student to shorten
the time requirement for his degree.
Some students, by taking summer
work and correspondence work, fin-
ish a regular 3-year course in 2
years. It will also give a good op-
portunity for contact with prospec-
tive work, secular or church.

For further information or cata-
logue, write to Professor T. B. Mas-
ton, Seminary Hill, Terras.

Johnny: "Mrs. Jackson, can I use
your phone?"

Mrs. J.: "Certainly. Is yours out
of order?"

Johnny: "No, but Sis is holding
the window up with the receiver, Ma
is cutting biscuits with the mouth-
piece, and baby is teething on the
cord."—Ex.

Hero (as curtain rises on last act):
"Sh-h! Are we alone?" Voice from
the gallery: "No, guv'nor, but you
will be tomorrow night."



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kidneys, biliousness, indi-
gestion, constipation, head-
ache, colds and fever.

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Double Rooms with bath, \$4.00

and \$5.00 per day.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

GOOD HOPE IN PERRY COUNTY ORGANIZES

The Good Hope Church, four miles north of Richton in Perry county, reports a newly organized Senior B.Y.P.U. The union was organized on April 17th with a full corps of officers as follows: President, Gavin Edwards; Vice-President, Harvey Byrd; Secretary, Miss Pearl Byrd; Cor. Sec'y., Mrs. Cleo Edwards; Treasurer, Miss Velma Phillips; Chorister, I. T. Jones; Pianist, Miss Virgie Edwards. Bro. W. A. Griston is the pastor of this church, and Mrs. Edwards, the Corresponding Secretary, in reporting the organization, states that Bro. Luther Turner assisted in the organization. Good Hope has done what every Baptist church should do, that hasn't already and will do eventually.—Why not now?

We are happy to announce that Dr. J. D. Franks, pastor of First Church, Columbus, will be a speaker in each of our District B.Y.P.U. Conventions meeting in June. Dr. Franks made the trip to the Baptist Young People's World Congress last summer and brings a message of courage and hope in the light of youth's faith and fearless fervor for righteousness. His message in the State Convention at Vicksburg will live in the memory of all who heard him there as a challenging force. Hear him in June.

CLEVELAND ORGANIZES B.A.U.

Dr. I. D. Eavenson, pastor of the Cleveland Baptist Church, reports the organization of a B.A.U. in their church April 17th. All officers were elected and the new union started off with enthusiasm. We congratulate this devoted pastor and loyal church on this step of progress. What they have done is what every Baptist church should do. Make a list of the fully trained members of your church and see how short the list must be. The B.A.U. not only provides a training service for the adults, but helps to solve all B.Y.P.U. problems.

DISTRICT B.Y.P.U. SECRETARIES

Efficiency marks the success of any organization, and the Secretary of an organization either adds to or subtracts from the efficiency of the organization. We have six different Secretaries in our District B.Y.P.U. Conventions, and these will be given due credit for the success of the Conventions we will hold beginning June 7th. They are as follows: District One, Miss Bertha Walker, Magee; District Two, Miss Bonnie Rogers, Hernando; District Three, Miss Lora V. Smith, New Albany; District Four, Miss Sarah Nell Freeman, West Point; District Five, Miss Irmogene Bonds, Hattiesburg; District Six, Chas. Webb, Liberty. If you hear from them, remember, it is an unselfish service they are giving in your behalf.

CHICKASAW COUNTY SPONSORS WEEK OF TRAINING

During the week of April 17-22 in the Okolona Baptist Church each evening, five classes in B.Y.P.U. Study Course books were taught to an average of about seventy loyal church members. It was the privilege of the church to have Bro. A. M. Overton, of Baldwin, and Bro. R. A. Morris, of Holly Springs, as members of the faculty during the week and it was the pleasure of the State B.Y.P.U. Secretary to help out as a member of the faculty, with these two local members served. The program was begun each evening at six-thirty with classes that lasted for forty-five minutes, an inspirational period of forty-five minutes with song service and count by classes followed by a message two evenings by Bro. Overton and two evenings by Bro. Morris, then class work again for forty-five minutes. Each afternoon a conference from four to five was held in a different church with the State Secretary leading; Monday at Houston, Tuesday at Houlika, Wednesday at Van Vleet, Thursday at Shiloh and Friday all unions came to Okolona for a conference on Associational B.Y.P.U. work. At the close of the examinations Dr. J. D. Franks, of Columbus, brought a most helpful message on the subject, "Youth is Ready." A most helpful week of concentration on church membership and Christian activities was experienced. Bro. L. C. Riley, pastor of the Okolona church, proved a loyal and devoted servant to the Cause, and to him more than to anyone else goes the credit for the success of the week's work.

CALHOUN CITY IS READY

Calhoun City is ready for the District B.Y.P.U. Convention, which is to meet with them June 7-8. Union, Picayune, McComb First, Pickens, and Senatobia are fast finishing their plans for the meetings that are to be with them respectively as follows: June 9-10; June 14-15; June 16-17; June 21-22; June 23-24. One pastor says, "I can miss going to the State Baptist Convention, and the State Sunday School and B.Y.P.U. Convention and the Southern Baptist Convention, but I can't miss the District B.Y.P.U. Convention. It is within my reach and the programs to me are as helpful as can be found in any other meeting." Last year we had a hundred pastors in these conventions, and how we appreciated their spirit of helpfulness. Why not a hundred and fifty this year? Come along, pastors, and help us make it worthwhile.

CLARKSDALE ENJOYS UNIQUE STUDY COURSE

During the regular study course the Intermediate B.Y.P.U. of the Clarksdale church featured a trip around the world. Mrs. Boston, the B.Y.P.U. Director, taught the course and had the class divided into two

groups with a captain of each. Being present, on time with a studied lesson counted so many miles each and they were most anxious to see who would finish this trip first. The interest was fine and Mrs. Boston completed the study course with a REAL social on Friday evening. It was a happy and successful week for all members and especially the Intermediates.

All churches in Tallahatchie county are urged to have representatives in Charleston Sunday afternoon, May 8th. The purpose of the meeting is to discuss the Associational B.Y.P.U. and to organize if seeming advisable.

In Memoriam

MRS. T. E. WILDER, SR.

Mrs. T. E. Wilder, Sr., called by the death angel while visiting in the home of her brother, J. B. Daniel, of Shuqualak, Miss., her old home, where she spent the greater part of her married life. Mrs. Wilder died of a heart attack very suddenly while sitting before the fire on Saturday evening, March 12, 1932. She made her home in Laurel, Miss., with her only daughter, Mrs. Nona Wilson. Mrs. Wilder was before her marriage, Miss Jemima Daniel, of Wahalak, Miss., Kemper county; was born May 25, 1855. Married to Thos. E. Wilder January 27, 1876. Born to them were eight (8) children, six (6) of whom are living. She was laid to rest in the Calvary Baptist Church cemetery, Rev. Hardy conducting the service.

She gave her life to the Lord when a young woman and lived for Him every day. Early in her married life they moved in the neighborhood of Calvary Baptist Church, near Shuqualak, Miss., where she was a faithful worker, Sunday school teacher, and Christian leader, striving to bring her children up to love and honor her Lord and Savior, as did she. In 1915 she moved to Laurel, Miss., to live with her children and united with West Laurel Baptist Church, where she was a member until her death. She was affectionately known to old and young as "Grandma Wilder."

Never was there a more devoted wife, mother, sister or friend. O, we miss you so, dear mother of mine,

The days are so long and sad.
But we know, dear mother, you are at rest
With Him whom you loved best.

To Thee, O Father, our mother has gone,
And left an emptiness in our hearts.
May our lives be richer,
For what she has done.

Make us thankful that now she's of Thee a part.
And in our lives may her life ever shine.

Like a beautiful ever-fair blossom,
That, in tending, we'll have no time to grieve or pine,
But keep strong and true,

Till, as she, we're gathered to Thy bosom.

By her lonely daughter,
—(Mrs.) Nona Wilson.
—BR—

MRS. IDA CARR DANIELS

Mrs. Ida Carr Daniels, 78 years old, died March 18, 1932. Wife of E. L. Daniels, the mother of twelve children, ten living, two dead. She first joined the Methodist Church. She then joined the Baptist church at Leaf River. She was indeed a great woman. All that knew her loved her. I was with her when she died. She talked to all her children and told us all to meet her in heaven; then sang "Jesus, Lover of My Soul," and fell asleep. She was buried at Leaf River, myself, S. L. Carlisle, Y. D. Bassett, J. G. Cook and W. C. Howard conducted funeral.

—D. W. Moulder.
—BR—

RESOLUTIONS OF RESPECT

Whereas, Our heavenly Father has seen fit to remove from our midst our dearly beloved brother and Superintendent, E. R. Wilbourne, leaving a vacancy that will be hard to fill. Be it therefore resolved:

First, That though his activities have ceased, we will cherish his memory as one who was loyal, faithful and always ready to do his part for the advancement of the Church and its activities.

Second, That we extend to the bereaved our deepest sympathy.

Third, That a copy of these resolutions be put upon the Minutes of the Sunday school, a copy be sent to the family, and a copy be published in a county paper or our denominational paper.

Respectfully submitted,
Mrs. F. F. Figg,
Committee Chairman.

A BAPTIST BIBLE INSTITUTE EXPERIENCE

(By Miss Ruby Basden, Tenn.)

On my first Sunday afternoon at Clay Square Mission one of the girls in my class, having found out that I played the violin, asked if I could teach violin. Her mother was planning to take lessons, and the little girl was very anxious that I be the teacher.

After the mission class was over we went by the home to see the mother. It was my first visit to any of the homes. This home is in the Irish Channel. The mother is Spanish and the father French. I had been warned by the leader at the mission to be prepared for any condition I might find in these homes. To my surprise, the house was very clean and the family seemed to be very happy.

Since then I have been in the home several times. On one occasion the father asked me about our school. Then he told me that he was a Catholic, but it had been several years since he had attended church. The last time he attended confession he realized that the priest was no more than he and couldn't forgive his sins, and that the priest is responsible to God as is any other man. He had told me this much, without my having a chance to agree or disagree, when company came in. Of course, the subject was dropped.

I am very much interested in the family and feel that they are my real friends. I want them to know Jesus as we know Him.

WEST POINT

Friends throughout the State will rejoice with us in the revival season in this church and community.

It is the custom here to hold the revival in April—for us a good custom. Earlier in the spring we have special services through one week, the pastor and home forces in charge; then the week before promotion day in the fall we spend a week in prayer, preaching and personal work. We try to do personal work and to reap along week by week. Witness over 150 additions to this church in one year without a stated revival season! (1928-'29).

The steps in the preparation for our meeting were:

1. Emphasis in the preaching and in the spirit of all the services on the "prospects" for the revival.

2. Personal visitation through the W.M.U., B.Y.P.U., and other organizations of every home of the "prospects."

3. A signed letter from the pastor to every man in the church inviting him to fullest cooperation and assigning to every one by name one unconverted or unenlisted person. The brother addressed was asked to pray for and to secure attendance on the services of the person assigned.

4. Every place of business was visited in person by the pastor, a neat display card was placed in the window, and greetings and invitations were extended to every person in such place of business.

5. The neat display card—there were over three hundred—was placed in the home of each member;—many of the cards were placed in the homes of the unenlisted.

6. The "Daily Times-Leader," with its loyal Baptist Editors, Deacon and Mrs. Edgar Harris gave full space and ample publicity to the meetings.

Dr. P. E. Burroughs came to us for eight days, April 17th-24th. A capacity audience was ready to hear him. There was a spirit of prayer, of faith, and of confident expectation right from the start. Additions to the church began with the first service and continued each day throughout the meeting. Dr. Burroughs was at his best.

There were thirty-seven additions during the days of the meeting. More than twice that number are on our hearts and are yet to be reached.

Mr. William F. Munday, employed choir director for full time with us, and his good wife, had charge of the music. A chorus choir of forty, with varied special numbers of music and the singing of the great hymns by the people made the worship in song a most valuable part of the meeting.

The rounding up and enlisting of our young people through the five Unions, alert and active, numbering more than one hundred young people under the leadership of Miss Nixon, was a great factor. These young people served zealously throughout the meeting.

We are asking the brotherhood to rejoice with us.

(By "prospects" is meant the unconverted persons and the unaffiliated Baptists in our community).

—E. F. Wright, Pastor.

DREW BAPTIST CHURCH

The revival at the Baptist Church of Drew closed Sunday night, the 24th.

Brother L. S. Cole, of Marks, came to us on Monday night and remained through Sunday night, preaching twice a day. Brother Cole is a strong Gospel preacher. He loves God and man and hates sin and its consequences and hits it hard with his gloves off, but he does so with deep feeling and emotions, showing that he is a friend to the sinner but an enemy to the sin. He easily wins his way into the heart life of his audience and holds them spell-bound throughout the sermon.

Every sermon was a constructive one and an inspiring one. They are well thought out and delivered and are most engaging.

The crowds were very large at night, with some in the galleries.

Miss Kathaline Goza McAlroy conducted the music. Her Junior choir consisted of 125 and the Senior choir-stand full and then the whole congregation sang most inspiringly. Mrs. Buchanan was at the piano and many said the singing was never surpassed.

The praises of the meeting are long and loud on the lips of the townspeople since the meeting closed.

I am to Baptize eight tonight and nine having come by letter and statement.

Long may the effects of meeting live.

Truly,

—W. R. Cooper.

A REVIVAL AT DREW

It has been my pleasure for the past week to be in a revival with Dr. W. R. Cooper and his people at Drew. Bro. Cooper has been in the delta for many years and has meant a great deal to thousands of people throughout this great country.

He has done a fine work at Drew, as was shown that in a Sunday school of three hundred, there were not ten who were not professed Christians. The attendance was fine. Many people came in from the nearby communities.

The visible results of the meeting were six by letter and nine for baptism.

The music was very fine, under the splendid leadership of Mrs. McElroy, one of the teachers in the public school there. There was a fine spirit of cooperation on the part of the school faculty and also of the Methodist people.

The church at Drew is one of the very few in the Delta that are paid for, and this is due to the leadership of the pastor.

It was a real pleasure to assist in this meeting. May the Lord continue His blessings on the church and pastor.

—L. S. Cole.

Marks, Miss.

Evangelist Wm. S. Dixon has just closed a fruitful meeting with Tabernacle Baptist Church, Nashville, Tennessee, in which he did both the preaching and the singing. The church was built up and souls saved including a Roman Catholic lady. Mr. Dixon's address is Dallas, Texas, care Robert H. Coleman.

THE SUPREME OBJECTIVE

(By W. A. Hobson, Chrmn. Publicity)

It has been a pleasure to cooperate with the local committee and the press both secular and denominational in making ready for the St. Petersburg convention. Judging from reservations and other indications, we shall have a large representation from the eastern slope with a lighter delegation from States west of the Mississippi. Notwithstanding economic conditions, the St. Petersburg convention promises to be quite up to the average in attendance, and certainly the importance of the occasion appeals to the loyalty and prayerful interest of all our people. I wish to thank the denominational papers for their liberal support of the local committee in giving space to pictures and announcements, and for editorial comments. No city could ask for better cooperation, and we shall not fail to show appreciation.

The supreme objective in the St. Petersburg convention lies deeper than physical comfort, pleasant compliments: deeper than changes in the by-laws, interest in side trips, or other matters of minor importance. The burden of our business is in debt and budget adjustment: planning our missionary, benevolent and educational work for the future: meeting the crisis and existing conditions in a way worthy of our cause and the courage of our people. This is the paramount, compelling demand of the hour calling for united prayer, counsel and cooperation.

Happiness does not depend on money, or leisure, or Society, or good health; it depends on our relation to God, our family and our fellowmen."

READY TO GO

1. We are ready to go. There are five of us. We have prayed, worked, and sacrificed for seven years in college and seminary. Our one thought has been to get ready for the mission field. And now we graduate. Who will send us?

2. The missionaries are ready to welcome us. They are few. The gaps are many. They are praying for recruits. They are waiting for us to come. Who will send us?

3. The fields are ready. The heart of the world is aching and open. Needs cry out for us to come. Who will send us?

4. Christ is ready for us to go. He has commanded it. His plan of redemption demands that we go. Who will send us?

Edwin Dozier

Christie Pool

J. E. Lingerfelt

Elton Johnson

W. W. Long

Members of the graduating class of Sou.Bap.Theological Seminary

An employer who believed in supporting all efforts to introduce a new spirit into industry had called his men together to place before them his plans for bettering working conditions.

"Now, whenever I enter the workshop," he said, "I want to see every man cheerfully performing his task, and therefore, I invite you to place in this box any suggestions as to how that can be brought about."

A few days later, he opened the box and took out a slip of paper on which was written, "Take the rubber heels off your shoes."—E. H.

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R. G. Lee



L. P. Leavell

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By R. Q. LEAVELL

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No more dynamic, radiant, helpful personality ever moved among Southern Baptists than L. P. Leavell. Combining exceptional native ability, superior educational opportunities well used, complete devotion to his task, and rare personal charm, he literally moved his constituency to higher thinking and living.

BAPTIST BOOK STORE, 502 East Capitol St., Jackson, Miss.

AM I RIGHT?

(By T. F. McRea, Member
North China Mission)

Some fifteen years or so ago I wrote from my station at Chefoo, China, a series of seven "Open Letters to Southern Baptists." In these letters I tried to convince my brethren both on the mission field and in the homeland that Southern Baptists were making a serious mistake in their foreign mission work. In common with all the large American denominations and many British we were turning away from the emphasis that had been put upon evangelistic work by the pioneer missionaries in China and other mission fields to what seemed to be an undue emphasis upon educational and other institutional work. The proportion of men and money put into this form of mission work was constantly increasing while that put into strictly evangelistic and Bible teaching efforts was constantly decreasing.

When I first went to China in 1904 I believed that this tendency was a good thing; that it was the natural development with the growth of our work and the increasing number of native Christians, that the work of the foreign missionary was now largely a task of training a native ministry and other leadership. I entered heartily into this phase of the work in our Central China Mission. I was a member of the Board of Trustees that established Shanghai Baptist College and helped to choose its present site and elect its first faculty.

But, after being in China for some years I began to feel uneasy about this drift from the evangelistic emphasis to the educational and institutional emphasis. The theory seemed to be all right, but it was not working out in practice. I determined to make a thorough study of the problem of mission methods. Over a period of years with this in mind I visited eight different provinces, went to a number of the great mission schools in such cities as Shanghai, Nanking, Tientsin, Peking and others; had interviews with many missionaries working in all forms of work, both evangelistic and educational, heard all their arguments, pro and con, and even talked with workers in other lands such as Japan, Korea and India.

As a result of this long and painstaking study, I became profoundly convinced that we had abandoned the principles laid down by the Holy Spirit in the New Testament for the evangelizing of the lost world and the subsequent training of the redeemed in the Word of God. I felt sure that we had substituted a man-made method for God's method—a method of expediency, of indirection, of short cuts, of human culture for the direct forthright grappling with heathenism in its strongholds shown by the apostles and the New Testament churches led and empowered by the Spirit of the living Christ.

Here are some, among many evils, growing out of this tendency which was sweeping nearly all the missions on all the great mission fields in its tide:

First, I found it based to a large degree on the feeling in the minds of most missionaries that the Gos-

pel of Christ lacked the power to win the adult heathen to the true God. In consequence, they were giving up the adult generation of China and other lands to their lost estate and adopting the indirect method of winning their children by giving them a free western education including the study of the Bible under compulsion in the classroom, in chapel service and church attendance. It cannot be denied that many children were won to Christ in this way, but I am confident the faults of this method outweighed the merits.

Second. The better classes among the Chinese were repelled by this method claiming that the missionaries were trying to bribe them to become Christians by giving them free education, free medical service, and so on. They constantly cast upon our church members, alas, too often with truth, the stigma that they were rice Christians. And in recent years the anti-Christian leaders of China have emphasized the criticism that the missionaries were "cramming their religion down the throats of school children by compulsory Bible study," when their parents refused to accept it voluntarily in our preaching chapels and churches. As a result of this criticism, the Chinese government has passed stringent laws against the compulsory study of the Bible in mission schools and compulsory attendance upon religious services. As a result, a great many mission schools have been closed. The Chinese government has done this while giving absolute freedom of conscience and worship to the Chinese people when Christianity or any other religion is offered to them for voluntary choice. For years they have resented and now forbid the compulsory study of the Bible enforced hitherto by mission schools.

But to my mind our greatest loss in using such methods has been the loss of the Holy Spirit's blessing and power. One need only know the facts as they exist in China and other mission fields today to realize that God's blessing has not been upon our modern repudiation of New Testament methods.

Third. The argument used for this educational method over against the evangelistic was that it would produce trained native leaders to carry on the work which the foreign missionary had begun; that the latter could never hope to evangelize so vast a pagan population as the four hundred millions of China; that we must hand the task over to highly trained native leaders who would come forth from this great and highly expensive educational system we were building up, at foreign expense, as we more and more confined our efforts to evangelize the Chinese to this institutional work and less and less went out into the byways and hedges to preach the Gospel to "all the people."

The more I studied the problem and looked for results, the more convinced was I that this method was not producing the leaders that the theory had promised. On the contrary, the leaders were being educated away from the churches and comparatively few of them were going back to give their trained lives to the churches from which they had sprung. There seemed to be a great

gulf fixed between the illiterate masses in the churches and these trained leaders. The latter, as a rule, sought positions with the missions or the government or in business life. Our educational system, being foreign and not a natural growth of the redeemed lives of the Chinese Christians, had run too far ahead of the development of the native churches. It is only too evident today that our emphasis should have been where the New Testament puts it—upon the training of the churches themselves rather than upon the highly specialized training in western science and literature of the supposed leaders who have so largely failed to lead.

Fourth. The deeper I went into this study the more evident it became that after all our years of work and expenditure of life and money, we were failing to produce in China and other mission fields a self-supporting, self-governing and self-propagating native church. On the contrary, the larger and the more expensive our institutional work became, the more dependent in direct proportion did the native churches become upon the foreign missionary and his foreign money. After twenty-eight years of study and observation of this problem, it is my deep and ripened conviction that the deadliest damage this wrong method has done has been the pauperizing of the native Christians, the killing of the spirit of initiative and aggressive devotion to the cause of Christ and the saving of their own people. It is with a great heartbreak that I repeat today what I wrote in my open letters nearly twenty years ago that untold millions of mission money given by our churches to bless and save the Chinese and other lost people has far too often proved a curse rather than a blessing by the resulting pauperism. The power of the Holy Spirit in their lives has been stifled by their utter dependence upon us for the money to support the vast institutional system we have built up on the mission field. They have depended upon the dollar of the foreigner rather than upon the power of God.

As the years have passed, with aching heart I have seen our foreign mission work going from disaster to disaster, debt upon debt, missionaries being recalled, no new missionaries being sent out, loss of confidence, loss of power, loss of God's blessing, divided councils, lack of prayer and consecration, no one seeming to know which way to turn.

My dearly beloved brethren of the

RAILWAY MAN FINDS RELIEF FROM PILES

Mr. Joseph Smittel, a United Railways employee, says that after suffering torture from piles for more than 15 years, he has secured complete relief through a new guaranteed treatment which is a physician's prescription. For free information concerning this treatment write Dr. J. L. Kronthal, Ph. G. 2444 E. Biddle Street, Baltimore, Md.

Southern Baptist Convention, I break a silence of nearly twenty years upon this subject, now that we are in humiliation and despair, now that our Foreign Mission Board is upon the verge of bankruptcy, and plead with you to reconsider the whole problem of mission methods. Surely, if we have been wrong, our God will guide us into the right way through His Word and His Holy Spirit and say to a willing people: "This is the Way. Walk ye in it." I am sure we all feel in this dark hour that we lack His leadership. Let us seek it upon our knees. His ear is still open to our cry if indeed it come from a broken and a contrite heart. San Bernadino, Cal.

MARKS

The First Baptist Church of Marks, Miss., recently observed the fifth anniversary of its pastor, Rev. L. S. Cole.

During these five years there have been some worthwhile accomplishments conducted by Brother Cole, in which he had the support of the deacons and many of our ladies and young people. Many were won to the Master in these meetings, a number of whom were men of mature years.

On account of depressed financial conditions, we have had to retrench in our church expenditures, but, notwithstanding curtailed finances, the voluntary cooperation of the pastor enables us now to be on full time.

Brother Cole is also pastor at Walnut, Miss. His work there is conducted in the afternoon. Walnut is one of the finest rural communities in Quitman county. One of Quitman county's best consolidated schools is located at Walnut. Brother Cole has led this people in building a splendid brick-veneer church building, which indeed is a credit to the community, and fine evidence of the work being accomplished.

—V. A. Weir.

Falcon, Miss.

PELAHATCHIE T.E.L. CLASS

Members of the T.E.L. Class of the Pelahatchie Baptist Sunday school met Monday afternoon, April 25, in their classroom for regular business meeting.

After singing the class song, the President conducted the devotional reading: Psalms 15. There were thirteen members present. Our Group Captains reported six 100% pupils for the month.

Some splendid reports were made. The meeting was brought to a close with prayer by Mrs. Davis.

—Reporter.



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Address all communications to Box 1337, Columbus, Mississippi

MISSISSIPPI WOMAN'S COLLEGE B.S.U.

At the first meeting of the newly elected B.S.U. Council of M.W.C., every council member was present. Each member handed in a written report of the work she had done through the week. We are so happy over the enthusiasm and earnestness of our new Council. Their reports showed that they had spent much time in not only familiarizing themselves with their duties, but that they had also begun work. The future of B.S.U. looks, indeed, full of opportunities. We thank Him for these consecrated lives, dedicated to His service.

The B.Y.P.U.'s of M.W.C in general assembly had a very impressive service last Sunday evening on "Future Bearers of the Torch in Christian Service." Baskets of white flowers artistically arranged, together with soft organ music, lent reverence to the atmosphere. A beautiful violin number was played by Katherine English. Seven girls took part on the program, discussing the following topics: "Pursue Knowledge," "Glorify Work," "Hold on to Health," "Seek Beauty," "Give Service," "Be Trustworthy," "Be Happy." Nell McCullough, the newly elected director of B.Y.P.U., was in charge of the program.

A model summer student program was presented at the B.S.U. chapel service Wednesday morning before the student body. Myrtis Langford, B.S.U. President, was in charge of the services, and she urged all students to be ready for the work ahead—ready to give their time, talents, and personalities. The stage was very beautiful with its baskets of flowers. There was an organ number which lent to the success of the service. The three parts were excellently presented by three students; Adelle Martin, Sallie Scott, and Grace Guest. All during the program there was a reverence and an interest that was almost audible. Our model program was very effective.

Thursday afternoon from 4:30 until 5:30, a group of girls met for an hour with the student secretary to begin a study of Daily Vacation Bible School Methods. This course is being given with the purpose of giving the students something constructive to do in their home churches during the summer months. Quite a great deal of interest was shown in helping organize and working in a D.V.B.S. during the summer.

The B.S.U. half-hour broadcast over radio station WFPB, Hattiesburg, was a great success. Miss Jeannette Lawrence introduced the program, giving briefly the work of the B.S.U. on the campus, and making a short talk on Christian educa-

tion. Myrtis Langford then came to the microphone to announce the program. The program was dedicated to our mothers and fathers, and we sang the songs they used to sing—"Love's Old Sweet Song" being the theme song. The half-hour came to a close with the singing of the "Swing Song."

WORDS FROM THE STATE REPORTER

Lighted candles, ships being anchored, stars shining, tables stretched down hallways—that's the spirit of B.S.U. these days. Practically every council has just had or is just about to have its annual B.S.U. banquet honoring its old and new council members. That's a big occasion in every council member's college career. If a boy or girl hasn't caught a vision of B.S.U. ever before, he will surely do it there, for B.S.U.-ers get on intimate terms with each other, with the Southwide program, and with Jesus there. M.S.C.W. and Mississippi State joined hands last Friday night and went down the gang plank to the good ship B.S.U. for a glorious banquet together. Woman's College prepared for the occasion with a playlet in chapel to let the council members know just how great was their privilege and responsibility in their new offices. Delta State has elected its council and the banquet is just around the corner. Ole Miss elected its council last week.

There is something unique about the election at Ole Miss, and I pass the idea on to you. They select their council without designating the job they are to fill. Then the new council get together and decide among themselves the places they can fill most efficiently and most to the glory of God. How do you like it? You will find a list of their new council in this issue of The Record.

And now, we all want to put one big goal before us—Mississippi Council Members 100% at Ridgecrest. How about it, council members at Delta State, Ole Miss, M.S.C.W., Mississippi State, Mississippi College, Blue Mountain, Woman's College, Hinds Junior College, and any others that I may have failed to name? M.S.C.W. has already set that as her goal. Let's hear from the other colleges. If you go 100% to Ridgecrest, we know without a doubt you will be 100% at the Convention in Columbus, next fall.

At M.S.C.W. we had a letter from "Miss Irene Ward" last week saying that she and her husband, John Hall Jones, were going to Berlin to the Baptist World Alliance in 1933. They plan to conduct a student tour as they go. Any students in Mississippi interested in making the trip with her, write her at University Station, Gainesville, Florida. The whole trip, passage across, hotels, and everything, can be taken for less than \$300—a little over \$250 is the mini-

mum expense. It is Mrs. Jones' plan that her students shall do a little study before making the trip, that they may enjoy their travel to the limit. If you are interested in making the trip, let her hear from you.

B.S.U. COUNCIL ELECTED AT OLE MISS

The B.S.U. Council of Ole Miss met in a business session in the home of Rev. F. M. Purser on Thursday afternoon. The group headed by Miss Marion Leavell, Student Secretary, considered nominations for council members to serve the ensuing year. After a definite decision as to the nominations that would be presented to the Baptist students for election, the group discussed business peculiar to the function of the council. A lovely tea course was then enjoyed, served by their hostess, Mrs. Purser.

The council consists of the following members: Arny Rhoden, J. C. Stennett, Elizabeth Smiley, Norine Heard, Sudie Mayfield, Glender Dennis, Bill Hewitt, Ed Stone and Garland Heard.

The newly elected council is as follows: Lester Carruth, Henry T. Lee, Dan Russell, Arny Rhoden, Glender Dennis, Garland Heard, Walter Barlow, Clarence Carlson, Doris Belk, Frances Witty, and Marjorie Eaton. These names were presented to the Baptist students at general assembly of B.Y.P.U. and were elected by a unanimous vote.

The elected council will themselves select the positions to be filled by each. In this way it is considered that each member can obtain the position that is best suited to his talent and taste.

On the evening of April 27th the two councils, new and old, will gather for an informal dinner at the Tea Hound, at which time the installation service for the new council will be held. **Garland Heard, Rptr.**

BLUE MOUNTAIN COLLEGE

The first stars peeked down and wondered why a huge campfire was lighting up the dell. Leaping flames were reflected on swaying dogwood. Squirrels scuttled through the treetops as B.M.C. girls came tramping, tramping... Songs of Alma Mater drowned the sleepy trills of mocking birds. Girls in sweaters and skirts circled around the fire. Others placed boughs on the flames as an emblem of the trust they were receiving, and a new circle was formed. A voice familiar to students of the Southland rang through the hush that followed. Mr. Frank H. Leavell created new planes of living, new thoughts, new ideals. And so, the girls who will be campus leaders next year took up their duties. The new B.S.U. Council looked across the fire at the incoming Student Government officials and realized that the two groups must be one in work just as they formed one circle around the installation campfire. Then they looked at Mr. Leavell with the realization that the youth of America can magnify Christ on the campus, by transforming lives for Him. With a prayer of thanksgiving for April 29 in each heart, B.M.C. girls went tramping, tramping back to their campus and to a new life.

Louise Leavell, Rptr.

HINDS COUNTY JUNIOR COLLEGE

On February 20, 1932, the B.S.U. Council from Mississippi College came to Raymond and gave a program for the purpose of organizing a B.S.U. on our campus. They gave a program in the auditorium on Saturday night, and Sunday morning they took charge of Sunday school and preaching services. On Sunday afternoon they met with a group of Baptist students and actually started a B.S.U. The President, First Vice-President, and Secretary were selected and the other officers were to be formulated by this group, the pastor and faculty advisor. Representatives were selected from various religious organizations on the campus. Then on March 7, 1932, we had our first council meeting. The duties of the different members of the Council were discussed. Since then representatives of our council attended the House Party at Mississippi College, there we learned much about the B.S.U. work. The Council consists of:

Randolph Russell, President; Holmes Cochran, First Vice-President; Alice Keith, Second Vice-President; Gertrude Berry and Julian Hendricks, Third Vice-Presidents; Louise Woodall, Secretary; Francis Coleman, Treasurer; Vera Mason, Reporter; L. D. Dunnaway, Boy's Sunday School Representative; Mary Ward Biggs, Girl's Sunday School Representative; Emma Grace Berry, B.Y.P.U. Representative; Billy Wall, Hi-Y Representative; Lila Thigpen, Y.W.C.A. Representative; Rev. R. L. Wallace, Pastor; J. R. Harris, Faculty Advisor.

TUNICA

Dr. H. L. Martin spent the weekend with Tunica Baptist Church, speaking before attentive crowds both morning and evening. We were delighted to have him and feel that our work has been strengthened by his coming. Sunday afternoon we carried him over to Lula and there he spoke to some of the brethren in a very interesting, instructive and helpful way. Monday was spent visiting the various high schools far and near. I have never in my life seen anybody that could get hold of the hearts of the boys and girls during a brief acquaintance like Brother Martin. He has a message for them and they know it. The type and character of the work being done by our friend and brother in the field of Christian Education Enrollment cannot be beat. It is smooth, tactful and far-reaching. Much fruit is bound to follow such constructive work. The friends he has made today by his magnetic personality and practical Gospel message will help to fill the corridors of our colleges tomorrow. In short, I feel that a new day is certain to arise out of the honest and persistent efforts now being put forth in behalf of Christian Education in the State of Mississippi. We can, we must, we will give our prayers and cooperation.

—Chas. F. Hinds.

Pastor Tunica Bap. Church.

"Yes," said the bumptious young man, "I'm a very good thought-reader. I can tell exactly what a person is thinking."

"In that case," said his bored listener, "I beg your pardon."—Ex.